

# America

VOL. LXXVI, NO. 10  
DECEMBER 7, 1946

A CATHOLIC REVIEW OF THE WEEK



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AMERICA. Published weekly by the America Press, 70 East 45th Street, New York 17, N. Y. December 7, 1946. Vol. LXXVI, No. 10. Whole No. 1960. Telephone MUrray Hill 3-0197. Cable Address: Cathreview. Domestic, yearly \$6; 15 cents a copy. Canada, \$7; 17 cents a copy. Foreign, \$7.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of March 3, 1897. AMERICA, A Catholic Review of the week. Registered U. S. Patent Office.



**The morality of Mr. Lewis' strike** Elsewhere in this issue is an editorial discussion of the right to strike. Even if the courts should eventually find that John L. Lewis had the right to terminate his contract with the Government—which in the coal fields is equivalent to a strike call—the moral question would still remain unanswered. Before any strike can be morally justified, it must be established that the end sought is good and, in addition, proportionate to the evil which will result from the walkout. Last week we expressed the opinion editorially that Mr. Lewis' strike was morally reprehensible, and further reflection has only strengthened us in this belief. We have no doubts about the substantial justice of the coal-miners' cause—which boils down to a question of more money to meet increased living costs—since the impact of inflation on their earnings has made some adjustment reasonable. But we cannot see that the plight of the miners is so desperate that it justifies an immediate and nationwide coal strike. According to the Bureau of Labor Statistics, the average wage in soft-coal mining during August was \$62.37 and the average work week, which includes time spent in going from the portal of the mine to the "face" where the actual work is done, was 42.4 hours. The earnings of the miners contrast very favorably with the average earnings in manufacturing industries, which during August were \$44.90 a week. The fifty-four hour week, about which Mr. Lewis has written some picturesque rhetoric, is not imposed on the miners. In some localities those who wish to work a six-day week are free to do so—at time-and-one-half for the sixth day! Granted that the miners, and all other workers, are being squeezed by rising prices, their situation is not nearly desperate enough to justify a strike of such proportions at this time.

**Socialist imbroglio in Italy** We have learned to our cost that it is never safe to by-pass Italy's politics, so intimately linked with her culture and religion, as mere sideshow. Characteristically, an issue (many see it as a menace) of world import is involved in the bitter internal dispute now racking the body of Italian socialism, as it has already decimated the ranks of the party in France. Can a politico-social system which has professedly wandered far beyond Marx towards an ideal of "industrial democracy" with strong "spiritual" overtones keep its self-respect, or even survive, by temporizing with red Marxian communism in a joint bid for the "conquest of power"? Foreign Minister Pietro Nenni, leftist president of the Italian Socialist Party, persists in the fatuous notion that a victory for an equivocal "Marxist" coalition at the polls, through "legal and democratic means," would usher in a democratic government, with Communists prepared to follow a moderate socialist lead in parliament. To the party's Right, led by Giuseppe Saragat,

Giuseppe Modigliano and eighty per cent of the Socialist delegates to the present Constituent Assembly, the call for an honest electoral appeal, on the merits of the "New Socialist" program, and free from the duplicity of Communist loyalties and strategy, is increasingly loud and insistent. There will surely be fireworks, though we hope no panic, at the Socialist Party caucus in January, three months before the fateful spring elections. A thorough airing of the "united action" imbroglio in Italy could contribute no little instruction and aid, at this hour of crisis, towards the solution of one of the postwar world's profound moral problems.

**Death sentence upheld** What will probably be the last shot in the ten-year battle over the constitutionality of the "death sentence" clauses of the Public Utility Holding Company Act was fired last week by the Supreme Court. In a unanimous decision, with three judges abstaining, the Court found constitutional the provision of the law which calls for the dissolution of holding companies when their existence needlessly tangles corporate structures. Through this ruling the Court upheld an order of the Securities and Exchange Commission calling upon Electric Bond and Share to dissolve its subsidiaries American Power and Light and Electric Power and Light. These two corporations, SEC had found, "unduly and unnecessarily complicated the Bond and Share holding company system and unfairly and inequitably distributed voting power among the security holders." Justice Murphy, who wrote the decision, found that the two subsidiaries were mere devices by which Electric Bond and Share was enabled, with a relatively small investment, to pyramid its control over a vast operating empire. Its investment in American had a book value of \$10 million, which was 3.68 per cent of American's total capitalization of \$270 million. In Electric Power and Light its holding, which gave it 46.8 per cent of the voting stock, had a book equity of \$17.5 million, which was only 9.14 per cent of Electric's total capitalization of \$192 million. Since the Supreme Court upheld last April, in the North American case, the validity of the "geographical" language in the "death sentence" section, there is little left to fight over. The Utility Holding Company Act now stands as a bulwark against corporate irresponsibility and concentrated economic control. If wisely administered, it can check the trend toward collectivism in an important section of the American economy.

**Mr. Budenz testifies** Testifying before the House Un-American Activities Committee on November 22, Louis F. Budenz, formerly Managing Editor of the *Daily Worker* and presently a member of the faculty of Fordham University, charged that every Communist in the



United States is "a part of a Russian fifth column" working for the interests of the Soviet Union. Even conceding that the methods and personnel of the House Un-American Committee could stand considerable improvement—we hope that this reform ranks high on the agenda of the 80th Congress—Mr. Budenz' testimony is of the highest importance. It is one thing if American communism is a crackpot fringe of the liberal movement; quite another if it is an international conspiracy, like the late German *Bund*, intent on weakening this country and betraying it to the Soviet Union. Because of his long association with the Communist Party and the importance of the position he held in it, Mr. Budenz can speak with great authority. When he says, therefore, that he had dealings with the NKVD, the Soviet secret police, in 1936 and 1937, and that it would not surprise him if Stalin's agents were still operating here, those responsible for the safety of the Republic cannot remain indifferent to the danger. To those, of course, who have followed the rise and growth of communism, Mr. Budenz' contribution, like the recent report of the Canadian Government on Soviet espionage across our border, merely confirms what was already well known. The point is that it makes it still more impossible for mushy-headed liberals to continue on their precarious, and perhaps not so innocent, ways. And we can think of several highly-placed labor leaders—who by their position have an unusual responsibility to their country—who would profit enormously from reading Mr. Budenz' testimony, and even more from a long, quiet talk with him.

**Basis for human rights** It was a neat and concise expression of the human-rights issue that Ricardo J. Alfaro, head of the Panamanian delegation, uttered at Lake Success on November 26 before a committee of the General Assembly. Speaking on a draft international bill of human rights submitted by his country, Dr. Alfaro gave a historical survey of the principle of the international vindication of human rights up to our own day. In his 45-minute discourse, which was applauded by the other delegates, Dr. Alfaro instanced the Catholic, Protestant and Jewish *Declaration on World Peace* of 1943 (Cf. AMERICA, Oct. 9, 1943), as a statement in which the rights of the individual and the principles of equality were "most emphatically asserted." In his address he also paid tribute to Father Wilfrid Parsons, S.J., Contributing Editor of this Review and former Editor-in-Chief, for work done in this field. Dr. Alfaro summed up the basis of his proposal in these words:

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AMERICA—a Catholic Review of the week—Edited and Published by the following Jesuit Fathers of the United States:

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In the general opinion of internationalists, the rights of the individual do not spring from the fact that he is a citizen of a given state, but from the fact that he is a member of the human family. Consequently, they have a basis in natural law, and their effectiveness must be guaranteed not only by municipal law but also by international law.

The Panamanian delegation's proposal, along with another similar one submitted by Cuba, will go to the Social and Economic Council, whose Commission on Human Rights is already at work on the subject. It was regrettable that the discussion was choked off before the world forum could make its reactions known. Another opportunity may arise next week, however, and it is to be hoped the General Assembly will then advertise to the world its concern over flagrant denials of human rights occurring in certain places.

**UNESCO at work** What was said editorially in these pages last week about "the hope of UNESCO"—that Russia's abstention from the Paris sessions of UNESCO might free the assembly from fruitless ideological debates and help it get on with manageable projects—seems not to have been the thought of most of the delegates. One would gather from newspaper reports that the assembly couldn't get Russia off its mind. And then of a sudden it found that Russia was in the assembly all the time, in the person of the Yugoslav "official observer," who had the party speech trippingly on his tongue. When Yugoslavia's Vladislav Ribnikar arose to ask why UNESCO had taken no account of Marxist dialectical materialism, he precipitated a lengthy but worthless argument over a philosophy of culture. Mr. Julian Huxley, acting executive secretary of UNESCO, did not help matters by suggesting that antagonistic philosophies could somehow be reconciled into a working general philosophy. It were far better to face the fact that there is no common ground for dialectic materialism and western philosophy, and then see whether anything can be done on a plane that may not directly involve ideological differences. UNESCO did make a beginning along these lines when the program commission adopted these general criteria for choosing work projects: Does the project contribute to peace? Does it form a coherent whole? Does it fit into the budget? Can it be carried out by a staff of reasonable size that can be recruited quickly? Is it appropriate at this time? When the various commissions and subcommittees propose specific projects for the next year, according to these criteria, UNESCO may pass from argument to action.

**Ukrainian bishops on Kiev trial** Only now has information reached Rome about members of the Ukrainian Catholic Hierarchy under the Soviets. Those arrested on April 11, 1945 by the NKVD were the Most Rev. Joseph Slipy, Archbishop and Metropolitan of the Ukrainian Catholic Church in Western Ukraine, as well as his four Suffragan Bishops: Msgr. Anicet Budka, Msgr. Gregory Khomyshyn, Msgr. Nicholas Charnetzky and Msgr. Ivan Latyshevsky. Bishop Khomyshyn was subsequently reported dead. According to the "indict-



ment" copy received at Rome, they were charged by the Soviet prosecutor in Kiev with "high treason and counter-revolution"; these crimes are punishable by death, according to art. 54-1 (a) and 54-II of the Soviet Penal Code. It is claimed, furthermore, that the accused during the preliminary hearing "confessed their guilt of activities inimical to the Soviet Union," and of giving "assistance in the deportation of the Ukrainians to forced labor in Germany." Although this "indictment" was drawn up last March, the fate of these Catholic dignitaries is not revealed by the Russians. Representatives of the Ukrainian Catholic Church at the Vatican refuted completely the "treason" charge brought against their hierarchy. They rightly assert that during the German occupation the Ukrainian Catholic Church was headed by the late Metropolitan Sheptytzky, who opposed and fought the German occupation with every means at his disposal. In 1942 he issued a notable pastoral letter condemning inhuman treatment of the Jews by the Nazis. In 1943 there followed another pastoral letter, directed against the wholesale and forcible conscriptions of Ukrainians for slave labor in Germany. Evidently the "guilt" of the bishops lies in the fact that they refused to submit to Moscow, but stood firm in loyalty to the Apostolic See. As in the case of Archbishop Stepinatz, the Soviets had to press "political charges" against the Ukrainian bishops. Fearing that the bishops would become martyrs in the popular mind, the communist overlords concealed the real issue—"liquidation" of the Catholic Church. Instead they formulated "treason charges," so efficiently applied by them to all who oppose their rule.

**Warning to the Polish Church** The existing rift between the Catholic Church and the Warsaw Government was deepened last week by Premier Bierut's assertion that the "Polish clergy has to accept the new state of affairs" in order to survive. Mr. Bierut denounced the Vatican as the source of the major difficulty between the Church and the Government. Describing the former as a "friend of the Germans," the Premier accused the Polish clergy of being under the Vatican's influence and of using their "sermons for political purposes." His declaration, one may recall, was made against a background of forthcoming elections (January 19, 1947). Catholics generally have aligned themselves with the opposition party of Vice-Premier Stanislaw Mikolajczyk. Such a threat from the Government was expected in view of a pastoral letter of Cardinal Hlond, read from pulpits throughout the country on October 20. In his letter the Cardinal urged Catholics to vote "only for such people, lists and electoral programs as do not oppose Catholic teachings and morality." The communist press is particularly bitter against the Church and the Vatican, which, incidentally, has not recognized the present Provisional Government. The Catholic clergy is persecuted for alleged collaboration with the Polish underground, and only a few days ago a Catholic priest was condemned to death by the "people's court." Premier Bierut then cited the rights of the Church enjoyed in the "new Poland." These include Catholic chaplains in the army, expansion of the Catholic

press, broadcasting of religious sermons and transfer of property and land to religious orders located in former German territories in the west. Despite this supposed "religious freedom," the Polish Catholic Church is now in the darkest moments of its history. The real situation is such that no one should be deluded by Mr. Bierut's statement as to the Church's future.

**Catholic scholarship and research** Our attention has been called to a comment in the *Protestant Voice*, by Rev. Irwin St. John Tucker, on an article that appeared in our August 3 issue: "Needed: Catholic Scholars of Any Kind," contributed by Messrs. J. Pleasants and B. Bauer. The purpose of the article was "to shock Catholic educators into intelligent reaction" to the lack of sufficient research and scholarship among Catholics. The Rev. Mr. Tucker finds deep comfort in the conclusion that the article "gives a picture of intellectual conditions among schools and colleges controlled by the Roman Catholic Church in this country frankly showing that influence a devastating blight upon actual education. This opinion has been widely held, but to find it thus admitted and proved is distinctly news." The Rev. Mr. Tucker's conclusion is his own, not that of the authors of the article in question; and his conclusion is false. The authors maintained that "a Catholic school's first duty is to ground the young in the Catholic intellectual tradition," and as long as Catholic schools do this as well as they are doing it they will continue to be, not a blight upon, but a leaven in, actual education. What the authors fairly intended was to recall Catholic educators in the United States to long-established Catholic traditions by urging them to strike a better "balance between the teaching of the old and the discovery of the new." As a matter of fact, a good deal more research is being done in Catholic higher institutions than the research of Messrs. Pleasants and Bauer turned up, but much of it is not being published: 1) because of a "housing shortage" in existing non-Catholic research periodicals; 2) because of a dearth of Catholic periodicals devoted to research publication; 3) because of a lack of funds for publishing research studies in book form. No doubt not nearly enough scholarly research is being done by Catholics. But more will be done when they find that their labors can see the light of day.

**Lincoln at Nanking** We were consoled somewhere deep down two months ago when the French (unanimously) fitted President Lincoln's Gettysburg formula for "government of, by and for the people" into Article II of their new Constitution, and called it the *principle* of the Fourth Republic's organic life. By way of balance for this welcome comfort, the same classic "American" phrase is fuel this week for a war of words—to complicate the smoldering civil war without—at China's Constituent Assembly which Chiang Kai-shek convened at Nanking on November 26 despite the boycott of the Communists and Democratic League (Cf. *AMERICA*, November 30, p. 225). The Generalissimo's final draft of the Constitution he has been elaborating for several

years opens, not too solemnly, with this declaration: The Republic of China, based on the Three People's Principles, is a democratic state with government of the people, by the people, for the people.

There is something ominously redolent of the totalitarian purge and xenophobia in the circumstance that the heated objection raised in the Assembly to this wording of Article I is based not, as we might suppose, on its imprecision or awkwardness, but on its "foreign phrasing." Yet the New China is greatly beholden to Lincoln and to the eternal truth he spoke at Gettysburg. When Sun Yat-sen paid us his first visit fifty years ago this fall, he collected little money or sympathy for his "revolution," but discovered in the Gettysburg Address, which stirred him deeply, the germ of his famous Three Principles—the new republic was to be national, democratic and organized—the "phrasing" of which he had to borrow, of course, from "foreign" Greece and Rome. We admire and cherish the Chinese too much not to be a little worried about the political verbalistics at Nanking. Please God we are not in for still another "Oriental" definition of democracy! We will gladly settle for the substance of Lincoln's popular government as evidence of a new birth of freedom in the Far East, whatever may be the fate of the Great Emancipator's immortal propositions.

**Combat prejudice at grassroots** At the Carroll Club in New York City, on November 23, representatives of different religious bodies and social groups met to have "Americans Talk It Over." The conference was jointly sponsored by the Catholic Interracial Council of New York City, the Jewish Labor Committee, the Negro Labor Committee and the Presbyterian Institute of Industrial Relations, and made plans for the elimination of racial tensions, particularly among youth and labor. The conclusion was reached that such an elimination must start at the "grass-roots community level," and that not enough has been done among youth nor among labor to stem steadily increasing racism and discrimination. The conference urged the organization of community councils where tensions appear imminent in neighborhoods, and took note of the progress already achieved by such experiments. While, as the conference noted, it is impracticable as well as impossible to fix on a standard-type program for all communities, the general idea is one which can and should be widely carried out, if we are to meet these evils by something more than mere exploring and wringing of hands.

**Trade and world order** Trade free of discriminatory restrictions and with utmost freedom of movement is the goal of United States foreign economic policy. It is a policy presupposing good will all around and the development of ethical principles in international trading circles. Just how far nations are willing to go along with the United States was witnessed at the Preparatory Committee meeting of the International Conference on Trade and Employment, which just closed in London. The major points of the original plan proposed for consideration were agreeable to most of the participating countries. They

agreed that reciprocity must be a basic principle of trade policy, that no country should be expected to grant concessions unilaterally, that gradual reduction of preferential agreements and tariff barriers is desirable. When the World Trade Conference meets next April, with the purpose of forming an International Trade Organization (ITO), the large areas of agreement will be all to the good. Some of the points of dispute can be discussed in the meantime. However, over the Conference hangs one sinister cloud. Russia, a nation with ideas of her own on trading and possessed of vast economic resources, seems unwilling to cooperate. Until she changes her mind the ITO is bound to have rough sailing.

**Father Michael Kenny** The first signed article to appear in *AMERICA* was written by Father Michael Kenny, S.J., who died in New Orleans on November 22 of this year, at the ripe age of 83. Father Kenny had already written articles for *AMERICA*'s monthly predecessor, *The Messenger*. His first venture in the new field was occasioned by the beatification of Joan of Arc, later St. Joan of Arc, by Pope Pius X, which took place on the date of *AMERICA*'s maiden issue, April 17, 1909. The note of enthusiasm, chivalry and courage which Father Kenny sounded in his praise of the Maid of Orleans was the keynote of his own long, fruitful life, always bubbling over with youthful energy and universal interests: as classicist, religious journalist, professor, historian, acute and fearless controversialist, and ever sage counselor of young and old. A graduate of Mungret Apostolic College, mother of so many great churchmen, Michael Kenny combined in felicitous blending an ardent and knowledgeable love of his native Ireland with a keen, constructive interest in the American Southland, which he had adopted as the scene of his labors. His 400-page work, *Catholic Culture in Alabama*, published by the America Press, later titled *The Torch on the Hill*, told the story of Spring Hill College, where he spent the last years of his life, and of the State's varied and inspiring religious and missionary history. *The Romance of the Floridas* (Bruce), also by Father Kenny, revealed the story of early Catholic foundations from the Gulf to the Potomac River. It was hard to find a corner of our vast country, a feature of Catholic life, where Father Kenny's personality had not been in some way felt, where he had not made some contacts and friends. May *AMERICA*'s readers say a prayer for his great soul.

**Bid for tears** Patrick Mary Plunkett expresses it poetically (page 270), but we have often felt like saying the same thing in more prosaic language. Why can't we—at least why can't the womenfolk—be permitted a little more good, honest weeping on occasions of great bereavement? There is something inhuman about a funeral from which every manifestation of grief has been antiseptically eliminated. Grief is assuaged by expression, and a sorrow from which all mourning is excluded suffers from the torture of repression. Christian sorrow is neither despairing nor stoical. It is calm, hopeful and even joyful in the midst of tears.



## Washington Front

Republicans promise to abolish much of the government-propaganda and public-information machinery built up in recent years when they take control of Congress, and if the job is done skillfully rather than in meat-cleaver fashion, much good can come of it. It was easy enough to be amused by some of the half-baked balderdash turned out by the publicly-supported press agents, but this relatively new Washington appendage also has had vicious aspects foreign to democratic processes.

There is a legitimate function for public- and press-information services in major federal departments. In the field of press information the outstanding work of the State Department's Division of Current Information, directed by Michael McDermott, is an example of seeking to make available to the public legitimate news to which it is entitled. Some bureaus get thousands of calls from the public for information, and it is obviously sensible to have a central office supply it.

But there is a difference between furnishing public and press with honest news and with slanted propaganda designed to suit some higher-up bureaucrat's maneuvering of the moment, or to provide a cover-up by telling only part of the story. Often this press agency has been chiefly for the purpose of trying to build up a bureaucrat

as an important personality. At times during the war it almost got so that an official was considered hardly better than second-rate unless he had his own loud mouthpiece dishing out statements as to his latest achievements or his side of the newest controversy.

Some of the "information" peddled was sheer fakery or downright untruth. Some of it was designed to whip up the public on an issue by using all the blatant fanfare Hollywood practises in whooping it up for the newest colossal picture. At one time the War Department had in its propaganda service a unit even its own people called a "House of Magic"—available on short notice for all kinds of publicizing derring-do.

Again, the departmental press-relations bureaus have been a handy front for keeping legitimate information from the public. A reporter could call the best informed government authority on a certain subject with an altogether valid question, only to be told that the answer could be given out only through the press office of the department concerned. Often the press office would refuse to let the information be released, perhaps hiding behind a screen that it was "against department policy" to make such disclosure—though it may also have been against the public good. Competent reporters have tried to circumvent the system by dealing directly with informed top officials.

In the view of most correspondents, legitimate press-information bureaus probably are justified, but not the propagandists.

CHARLES LUCEY

## Under Scorings

The money collected and distributed last year by the Catholic Church Extension Society of the United States shows that the "home missions" are far from being neglected. Of the more than \$2 million collected, the Society distributed a million for building 90 mission chapels, for repairing many others and for building numerous schools and rectories; a half-million for the support of needy missionary priests; a half-million for educating students for the missionary priesthood. Besides, the Society has raised a half-million for restoring war-devastated church property in the Philippines and is collecting more. In his annual report, Bishop William D. O'Brien, the Society's president, also revealed that *Extension Magazine*, organ of the Catholic Church Extension Society, has a circulation of 520,000, making it the largest Catholic monthly.

► The 1945 and the 1946 volumes of *Best Sermons*, edited by G. Paul Butler and published by Harper, have given fair representation to Catholic preaching. In preparing Vol. III for 1947 publication, the editor "would be happy to have more Catholic sermons." He is looking for "the great preaching by well-known men, but also sermons by the newer men who are the preachers of tomorrow." Any sermon preached between October 1,

1945 and December 31, 1946 is eligible. The editor's address is 431 Riverside Drive, New York.

► The National Catholic Educational Association has made a good move in setting up a Committee on School-house Planning and Construction. Its purpose, according to NCEA's Secretary General, Msgr. Frederick G. Hochwalt, is: 1) to outline steps and procedures, and to recommend means which will assist in planning and constructing elementary and secondary schools of the future; 2) to encourage the establishment of minimum standards in Catholic school buildings with regard to economy of expenditure, dignity of design, maximum utility of space, functional efficiency and pupils' health and safety.

► Bishop Christian H. Winkelmann of Wichita, who died recently, was consecrated Auxiliary to the Archbishop of St. Louis in 1933 and was named Bishop of Wichita on December 27, 1939. . . . The Auxiliary of the Scranton diocese, Most Rev. Martin J. O'Connor, has been appointed Rector of the North American College, Rome. . . . The Most Rev. Louis F. Kelleher, auxiliary to Archbishop Cushing of Boston since June 1945, died suddenly on November 26.

► Cardinal Dougherty, Archbishop of Philadelphia, is the fifth recipient of the Signum Fidei Medal, awarded annually by La Salle College of Philadelphia. The citation honored the Cardinal for "his efforts in building the Philadelphia Catholic high-school system into one of the foremost in the country."

A. P. F.



# Editorials

## *Our Catholic influence*

At an informal gathering of Catholic laymen from different countries, the question was asked: Are we, as Catholics, exerting the influence of which we are capable in the present crisis? It was a broad question, which obviously admitted of many answers from many points of view. But its importance was so apparent as to elicit a definite line of response.

Out of the discussion came a general agreement regarding the commanding position which Russian propaganda has been able to take on two of the tremendous questions of the hour: the question of universal disarmament, and that of the fate and the liberties of the dependent peoples. In the UN Political and Security Committee, Russia has come forth before world public opinion and proclaims itself the champion of peace through disarmament. She claims to be a protector of dependent peoples and the defender of human rights. That these claims are utterly hollow and contradictory of the most elementary truths about Russia's real policies does not interfere with their effectiveness as propaganda.

But how has this come about? World disarmament and the liberties of dependent peoples are not Marxian, but stoutly Catholic ideas. If you turn back to earlier volumes of *AMERICA*, you will find that they have been proposed by Catholic speakers and writers for many a long year past. In his Christmas, 1939 discourse, Pope Pius XII, following the line already set by his predecessors, called for a "mutually agreed, organic and progressive disarmament" and demanded, as a condition of a better European settlement, attention to the "real needs and just demands of nations and populations, and of racial minorities." Yet such is the anomalous situation.

The Catholic Church speaks today for the vast majority of the human race. As the Church Universal, it voices, in its great official teachings, those longings and hopes which peoples of every country, race and clime openly declare or secretly nourish in their hearts. But the voice that is increasingly heard, articulate and compelling, is that of a mere minority, and it is such a minority which raises the cry and brings the actual pressure for those very things which the Church herself demands. The trouble is not that our position has not been stated, but that our position is not brought to bear with anything like one per cent of its possible efficiency upon specific issues. Yet this emphasis on the specific and the tangible vivifies that minority's appeal.

It is not, however, by aping CP uniformity that this defect in our influence is to be healed. That Catholics do differ on these specific issues, that we have the advanced and the conservative, the long-range and the short-range advocates, is not to be regretted. That some

divisions exist, is a normal and healthy sign; but it is no longer healthy when divisions develop too numerously and go too deep, or when we are unable to override our merely national feelings in the interests of the world co-operation demanded by the present crisis.

It is the hour for a penetrating reappraisal of our strength or lack of strength and wisdom in presenting to a war-loathing world our true position as Catholics. In the minds of millions, a distorted picture of religion and the Church is being constructed. Little is gained by merely denouncing those who perpetrate the same. It is the vast work of clergy and laity alike to present a clearer picture of the Church's stand on these burning issues.

## *"America's hour"*

There was no trace of bitterness in the Holy Father's voice. Not even when he recalled one of the bloodiest pages of our history: the "gashing and stabbing, the beating and burning, distending and mutilating" with which our Iroquois "brethren" three hundred years ago rewarded the charity of Isaac Jogues the priest, René Goupil the doctor and Jean de la Lande the carpenter, come to earn the crown of martyrdom on American soil. Not even when he let us share a Father's view of the devastation wrought in the family "at this hour, when war and war's aftermath have devastated so many missionary ranks and clogged so many sources of mission help."

The papal broadcast of November 24, bringing towards its close our year-long "pilgrimage" to Auriesville, attunes us to the Heart of Christ in thanksgiving, not in controversy and recrimination, after the Martyrs' Mass. Like the Mass, we end—and begin again the living of its lesson—on the note of triumph, possession and hope.

It is too easy, and too cruel, to be cynical these days before the children. About their "delinquency." About the inadequacies of their expensive education. About our hundred million pagans. About their heritage: our bad debts, our shattered homes and scattered families; our science and power, all motors kept warm, geared for destruction instead of peace and plenty. About the universal military training we propose to substitute for universal love. About their new world of untied, rather than united nations.

Timely, then, if typical, was the Holy Father's reminder that we owe our children the whole truth, not merely the hectic and tragic part of it. To American youth, "always so ready and eager to throw themselves wholeheartedly into every worthy and noble venture, for whom obstacles are but a challenge to their courage"—the compliment has been repeated several times in papal pronouncements since Leo XIII—we are by duty and

affection bound to reveal the abiding presence of Christ in their hearts and in their midst. Mammon does not rule their world, nor shall he ruin it.

These children are the living heirs of martyrs "given by the Church, under God, to be patrons of the land fertilized by their blood, to be an inspiration to those who have been made stronger by their death." Where sin abounds "which human language falters to describe," grace hath more abounded. The world's misery is no poisonous breath for Christian youth to flee from, but a summons to a world mission for generous hearts "restless with the thought that millions know not Christ":

Their sense of being Catholic were incomplete did it not make them conscious of a duty to all the peoples of the world. . . . May they seize the torch of faith and carry it full flaming to the ends of the earth, until all men may see and know Jesus Christ, the Divine Master Who has loved them with an eternal love. . . .

"America's hour," of which the Sovereign Pontiff speaks to a people "so dear to Us on many counts," is not an hour of darkness, but of rich opportunity. It sounds in our homes and classrooms the call for full employment—and hearty enjoyment—of the abundant apostolic resources with which God has fortified this tenth generation of the Martyrs' spiritual progeny.

## The right to strike

As the effects of the coal strike spread like creeping paralysis throughout the national economy, the demand for compulsory arbitration of industrial disputes, which gained a considerable following last winter, has been raised again with new urgency and insistence. The public has been aroused as seldom before by John L. Lewis' swashbuckling tactics, and its anger over the coal strike, clearly manifested by solid support of Government efforts to discipline Mr. Lewis, has been intensified by a feeling of complete frustration. It strongly suspects that, no matter what legal compulsions the Government may bring to bear on the rugged individualist who dictates the policy of the United Mine Workers, the unwritten law of the coal fields—"no contract no work"—will effectively prevent the mining of coal.

For an answer to this impossible situation it is natural for people to seek such an appealingly simple solution as compulsory arbitration, even though this would involve throwing the baby out with the bath. But it would not be the first time that an answer to the abuse of a right has been sought by abolishing the right itself.

For there is a right to strike, a moral right which is inherent in human nature and in no way dependent on the State. The argument for this position is so sound and convincing that it cannot be successfully challenged. The individual laborer has a right to a living wage, to reasonable hours and decent working conditions. To obtain these objectives, he has a right to join with his fellow workers for the purpose of collective bargaining with his employer, since in no other way can he deal with him on a basis of equality. When they vindicated these rights in their great encyclicals, *Rerum Novarum* and *Quadra-*

*gesimo Anno*, Popes Leo XIII and Pius XI spoke for the conscience of mankind.

From these two rights—the right to just conditions of employment and the right to collective bargaining—the right to strike follows as a corollary. If the end sought is good, men may use any legitimate means to obtain it. But a strike, in itself, is a legitimate means, since there is no evil involved in withholding one's work from an employer, even when the act of withholding is concerted. However, what may be good in itself, or at least indifferent, may become evil by reason of the end sought or the circumstances involved. Accordingly, moralists set down certain criteria by which the morality of a strike may be determined in the concrete. They teach, in other words, that while the right to strike is natural, that is, God-given, it is not absolute.

What are these criteria, then, which limit the right to strike and which in practice are of the utmost importance?

In the first place, the cause of a strike must be just, such as the removal of some real grievance.

In the second place, there must be a proportion between the just cause and the evils which will inevitably follow from the strike. These evils are manifold, especially in our complex, modern society; and they affect workers, employers, the public, and even the State itself. Only the most serious reason, therefore, would justify a strike that shuts down a major, basic industry, because the evil effects of such a strike are almost incalculable.

From these moral principles it follows that the state has no authority to take away the right to strike, but it does have the power to restrict its exercise. Congress, for example, might reasonably limit the exercise of the right to strike in certain essential industries, because in so acting it would be merely specifying the circumstances in which the right to strike cannot be morally justified. (In that case, of course, Congress would be obliged to provide another means by which the workers could achieve justice.) But it could not legitimately impose compulsory arbitration throughout industry, since such a limitation would destroy the right to strike itself.

## Youth and the Law

There is something pathetic in seeing a youth in his teens arraigned before a court and charged with a serious crime. Yet annually, and in increasing numbers, teenagers get into trouble with the police. FBI statistics indicate that of all age groups those of seventeen years are arrested most frequently. Fifteen per cent of all murders are committed by those under twenty-one; nearly 50 per cent of all burglaries; approximately 25 per cent of the robberies, and 31 per cent of all rapes. Since 1939 arrests of girls under 18 have increased 198 per cent.

The situation was bad enough before the war. The years of all-out war effort made it worse. But lest anyone put blame for the increase exclusively on mothers working in industry and on soldiers living away from home, it must in fairness be said that the eighteen months since the armistice have witnessed no noticeable



improvement. Some categories of crime have actually engaged an increased number of youthful offenders.

Citizens who work hard all day and retire reasonably early find it hard to believe American youth has reached new depths of irresponsibility. These average citizens forget the impossible housing shortage and the unhealthy crowding of living quarters which results in loss of necessary privacy, in no space for recreation and study, in subnormal dwelling conditions, in constant irritation and disruption of family living. They overlook the long years of less and less religious and moral training in our schools; the deteriorating quality of our teachers due to low salaries and difficult working conditions; the uniformity of an educational system which makes all youths go to school without providing for all the training suitable for their interests, temperament and aptitudes. They do not pay sufficient attention to the breakdown in family life, aggravated by economic insecurity and the housing shortage, which has led to artificially restricted families, separation and divorce.

Citizens who are surprised at our youth problem should recall the low sense of community responsibility in providing sufficient recreation facilities, entertainment, magazines and radio programs suitable for adolescents. They should remember the racial tensions, the religious discrimination and the prejudice against minority groups which impressionable youth daily learns from its elders. Then there is our failure to do an adequate job in vocational guidance, in providing job opportunities and a decent standard of living for a large percentage of our young people. No one factor mentioned is, of course, entirely responsible for juvenile delinquency.

Crime, and therefore youthful offenses, will be always with us. After all, original sin is a fact which cannot be ignored. But America's record of juvenile crime is much higher than needs be and has become a scandal to other countries, some of whom we tend to look down on for ideological, economic or other reasons. Fortunately our deficiencies, serious as they are, can be remedied. This means good will on the part of all concerned, be they parents, teachers, leaders in government, industry or church and private agencies.

To stir up citizens to their duty and to provide useful suggestions for combating youthful crime was the purpose of the National Conference on the Prevention and Control of Juvenile Delinquency, called by Attorney General Tom Clark in Washington on November 20, 21 and 22. The sentiment of the conference was clear. Building law-abiding citizens means putting stress upon preventive measures rather than upon improvement of correctional facilities and institutions. It means new effort to make our homes, our schools, our community facilities what they should be. Above all, it means religious and moral instruction for youth, coupled with every effort to form responsible, constructive citizens.

With widespread cooperation, our problem of juvenile delinquency can be beaten. But that presupposes building a social order in which youth has a chance and in which the occasions of sin are reduced to a minimum. In short, it means reforming our adult delinquent society.

## Anti-Jewish and anti-Christian

Prior to the 1939 non-aggression pact between Hitler and Stalin, a great many Jews were wont to believe that Stalin was their champion and that Russia was a Jewish paradise. Questioning the validity of this belief, a writer in *AMERICA*, a good many years ago, expressed the conviction that in Germany just as too many Catholics tended to concentrate on the menace of communism and underestimate the menace of nazism, so Jews were too often driven by their abhorrence of nazism into an alliance with communism. As a matter of truth, he said, Hitler is as anti-Christian as he is anti-Jewish, and Stalin as anti-Jewish as he is anti-Christian.

Then Hitler and Stalin shook hands on their non-aggression pact. Whereupon Rabbi Stephen S. Wise wrote in *Opinion*, a journal of Jewish life and letters (September 1939): "Whatever crudely naive apologists may say to the contrary, Stalin, perhaps fated to be the destroyer of that Soviet Union of which he is at present the unchallengeable dictator, has entered into a foully loathsome plot, not pact, with Hitler."

It was not long, however, before Germany attacked Russia and thus cast the USSR in the role of a partner of the anti-nazi United Nations! From that time forward—until the other day—there remained a temptation for the Jews to put their trust in Stalin and in communism. A certain indication that many of them had *not* done so, or were fast losing faith in Stalin, came with the announcement, in late September, that the National Community Relations Advisory Council, spokesman for six leading Jewish organizations in the U. S., was urging its constituent agencies "to discourage support of the Protestant Digest, Inc., of its magazine, the *Protestant*, and of its other enterprises." The significance of the condemnation lay in the fact that for a long time the *Protestant* had dangled before Jewish groups the deceptive bait that, along with Communist Russia, it was a strong friend of the Jewish cause. The condemnation of the *Protestant* seemed a rejection of the communist bait.

And in fact it was. On November 22 the American Jewish Congress, through its president, Rabbi Stephen S. Wise, charged that the Communist party had turned against the welfare of the Jewish people in the interests of its own "over-all political strategy of communism." The new directive of the Communist Party (as stated in the November *Political Affairs*, theoretical journal of the Communist Party) casts considerable doubt, Rabbi Wise added, on whether the Communists are "really motivated by a genuine concern for the fulfillment of democracy in this country. Rather we suspect that common cause is to be sought on these aspects of the Jewish problem in order more effectively to wage the party battle on issues in which the overwhelming mass of American Jewry repudiate Communist policy."

That Rabbi Wise is in earnest in his rejection of the wiles of American communism appears from the fact that his charges were spread over a three-page editorial in the *Congress Weekly*, official organ of the American Jewish Congress.



# Separation of Church and State

John Courtney Murray, S.J.

*"The religious liberty proclaimed by the First Amendment is not a piece of religious mysticism, but a practical political principle, ethically grounded on the obligations of the State to the consciences of its citizens and to its own end—social harmony, prosperity and peace."*

With the advent of cold weather, the fires of religious controversy may be expected once again to blaze up cheerily. They die down during the summer, quite understandably; for—to paraphrase a famous saying—misery were it, in those scorching days, to be alive, but to be in controversy were very hell. However, as autumn wears on to winter, a man can catch his breath, and perhaps use a bit of it to blow up some of the dying embers.

The chief embers already brightly glowing are, of course, those of the old "separation of Church and State" issue. They were blown up most recently (and with reckless success) in Wisconsin, in the debate over bus transportation for parochial-school children. And dozens of articles and speeches will make the blaze hotter and hotter. I think, however, that what the whole controversy needs is a lot more light, rather than more heat.

I hear it said, of course, that we Catholics cause confusion and dismay to our Protestant brethren by our stand on religious liberty. But my initial and frank reply is that we are not the prime cause of the confusion. As a matter of fact, the Protestant mind is itself natively confused, endemically unclear in this whole matter. Evidence of the fact may readily be gathered by going through the theoretical part of Dr. Bates's recent book, *Religious Liberty: An Inquiry*. The confusion of thought that pervades the whole book grows almost riotous when the author takes up the nature and grounds of religious liberty. He does indeed make it obvious that Protestants are most terrifically in moral earnest over the so-called "principle of separation of Church and State," but he fails rather signally to explain what kind of "principle" it is, and what it rests on, demands, implies or excludes.

Similar confusions appear in contemporary discussions of the first clause in the First Amendment to the U. S. Constitution: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." These words, it is said, embody the "principle of separation of Church and State." Then the confusion begins. Imperceptibly it is assumed that the First Amendment is a theological document—a sort of dogmatic decree that lays down a rule of faith. Thereafter it suddenly appears that the First Amendment implicitly "establishes," as the obligatory belief of the American people, the doctrine that all churches are simply voluntary societies, of equally human origin and of equal value in the sight of God, each of them offering to man an equally good way to eternal salvation. In other words, it appears that the First Amendment canonizes Liberal Protestant ecclesiology in an extreme form, and anathematizes as un-American all dissenters. From this premise, it is possible to condemn Catholicism as an alien thing, a heresy from the "democratic faith," because it denies the equality of all religions before God, and even denies

that all religions must, of intrinsic necessity and in all circumstances, be declared equal before the constitutional law of every land. It is further possible to accuse Catholics of supporting the First Amendment only "in practice" (on grounds of expediency) and not "in principle" (on grounds of conviction); the reason, of course, is that Catholics deny in principle the ecclesiology supposedly contained in the First Amendment.

This whole line of thought is ordinarily not put as baldly as I have put it; but one detects its presence. And it gets the whole controversy off to a bad start. It makes the First Amendment do the very thing that Congress is forbidden by the First Amendment to do, namely, to play the theologian and promulgate articles of faith.

We should, therefore, make some advance toward clarity if we could all agree to take the First Amendment exactly for what it is—not a theological, but a political document. It does not define a concept of the Church but a concept of the State. Fundamentally, the First Amendment asserts that political sovereignty is limited by the rights of conscience inherent in man. It has simply an ethical and a political content. Its ethical content is the doctrine that religious conscience is immune from governmental coercion. And its political content is the assertion that the rights of conscience will be most securely protected and the political ends of the American State most effectively furthered by guaranteeing the equality of all religious consciences (and, by implication, of all religious bodies) before the law. It cannot be too much emphasized that the religious liberty proclaimed by the First Amendment is not a piece of religious mysticism, but a practical political principle, ethically grounded on the obligations of the State to the consciences of its citizens and to its own end—social harmony, prosperity and peace. One can indeed cast up a theology of religious liberty, but one may not legitimately read it into the First Amendment.

It is historically evident that the First Amendment had a factual premise—the religio-social situation in the nascent republic. All Americans were members of the one political community, but not all were members of the one religious community. This fact put a problem to government; in fact, governments all over Europe had been wrestling with it for more than a century. But they were hampered in their efforts by the stubborn perdurance of the medieval "one-society" theory. This theory held that religious unity was essentially constitutive of social unity, and that community of faith was integral to the common temporal good; in consequence, it held that the state was charged with the preservation of religious unity, as the price of its own preservation, and that dissenters from the official faith could be only "second-class" citizens.

In its essence this theory was simply political, not theological. It was in no wise part of the Christian faith. But at the end of the eighteenth century it was still the common property of both Catholics and Protestants. In colonial Virginia, for instance, baptism into the Anglican Church was regarded as a compulsory initiation into citizenship, and support of the Establishment was a duty.

It is a tribute to American political genius that this theory was finally buried, unwept, in American soil. And its death was accomplished, so far as the national government was concerned, by the First Amendment. Historical experience, in the Colonies as in Europe, had demonstrated that the attempt to create or restore religious unity by governmental coercion of dissenters was the highest political unwisdom. It defeated its own goal—social unity—by introducing religious divisions into social life, and thus making them all the more bitter. Consequently, there was put into the First Amendment a prohibition against the use of government authority to create an official American faith and enforce adherence to it as the bond of national unity. The national political community was to achieve its own proper unity, on a political level; in order to do so, it was to remain “separate” from the religious community with all its inner divisions. In turn, the religious community, so far as government was concerned, was to be free to be divided; but to this end, it had to remain “separate” from the united political community, and not let its own divisions disrupt the sphere of civic life. In the circumstances, this “separation” was the only way to social peace.

It was, therefore, initially in the name of the state's own end that the First Amendment uttered its prohibition against a State Church and against state interference with the rights of conscience. Religious liberty was rightly regarded as functional to a particular political order and its unity. In this sense, therefore, the so-called “principle of separation of Church and State” appears as a political principle; for it is related to a political end.

However, the legitimate and necessary political pragmatism of the First Amendment rests, at a more profound level, on absolute and sound ethical doctrine. The First Amendment does more than recognize, as its factual basis, the religious pluralism existent in American society; as its essential ethical basis, it recognizes the dualism inherent in man himself. Every individual is a civic person, a member of organized society, subject to the authority of its government, ordained to its earthly end. And every individual is likewise a religious person, a creature of God, subject to the authority of conscience, and ordained to an end transcending time. This dualism is inherent in the very nature of man. And every man has the right to have his nature respected for what it is. As citizens of a state, therefore, all men, whatever their religion, have the right to be equal in their civic liberties and in the freedom of their access to all the benefits of organized society. As religious men, all citizens have equal right, as against the state, to follow in every rational way the will of God as it is known to them through conscience.

The First Amendment recognizes this dual set of rights, as flowing from man's dual capacity. Consequently, it forbids government so to legislate as to establish distinctions in citizenship on grounds of religious belief; a man's religion cannot be made a civic asset or liability. Similarly, government is forbidden so to legislate as to coerce religious conformity as the condition of civic equality; a man's civic status cannot be made to depend on his religion. The civic person and the religious person are to be “separate” in law as they are distinct in nature.

This distinction between the citizen and the believer is the basic ethical content of the First Amendment; at bottom, it is *the* principle of the First Amendment. In its essential political consequences, valid in all social contexts, it means the limitation of governmental authority to the area of civic life, and the immunity of the religious conscience from all coercive pressures exerted by any agency of government. And in its further necessary consequences in the American scene, given the religious pluralism of our society, it means constitutional equality for all religious beliefs and for all the religious bodies in which they are held. It is the fact of the pluralism that induces the necessity of the equality; were there only one faith, the problem of equality would simply not arise.

However, in the U. S. there are a dozen major faiths, as well as hundreds of smaller sects. All are faiths held by those who are equally American citizens, and who are not to suffer inequalities in their citizenship by reason of their faith. In the face of this situation, there is no other course open to government than to regard the faiths of those who are equally its citizens as faiths equal in its eyes. Were it to do otherwise, it would instantly confuse religion with citizenship, bring religious consciences somehow under



pressure, and thus violate the essential principle enshrined in the First Amendment.

In terms such as these one should construct an explanation of the First Amendment that would be properly devoid of all illegitimate theologizing or false mysticism about freedom of religion. What one should basically say is that the United States, by virtue of the First Amendment, is a “lay” state, in a unique and American sense of the term. And one should add that it is a “lay” state in consequence of ethical principle, and in the light of the factual American situation, and for the sake of its own end. It retains proper authority over the lay life of its citizens—their life as citizens; but it has no authority over their religious lives. It may not pretend to be a theologian, or a prophet of the way to eternal salvation. In Madison's phrase, it is “not a competent judge of religious truths,” and it has no power to enforce their acceptance. As a layman in matters of religion, the Amer-



ican state respects the religious authority inherent in the consciences of its citizens. The authorities conflict; but the state stands outside their conflict. It cannot silence any particular religious utterance, because it is the utterance of one of its citizens; on the other hand, it cannot espouse any religious utterance, because it is the utterance of *only* one of its citizens.

Nevertheless, it does not profess itself to be atheist or even agnostic. As a matter of fact, it professes neither knowledge nor ignorance in religious matters; it simply maintains reverence for knowledge or ignorance as these are present in its citizens. It does not deny or doubt that there is a religious authority; it simply denies that it is itself a religious authority. And for this reason it respects whatever religious authority is accepted by any of those whose temporal good it serves. Its single aim is to serve them all impartially, regardless of their religion. In this peculiarly American sense, the United States is a "lay" or "secular" state, and therefore "separate" from the Church; though in certain public acts it honors God.

One could possibly say, therefore, that the First Amendment embodies the "principle of separation of Church and State." But the formula is bad in itself and misleading in its connotations. At least, one should be careful to add that this "principle" is realized in the United States in a peculiarly American form, in consequence of a natively American and entirely valid theory of religious liberty. That is why Catholics support it, not only in practice (as expedient for themselves) but in principle (as sound in itself). When they opposed, and oppose, "separation of Church and State" elsewhere, they opposed and oppose something quite different in principle—a "lay" state predicated on atheistic or agnostic principles, militantly aggressive in its opposition to religion, and deliberately contemptuous of the religious realities of an historic situation. Fortunately, in America, when Americans are called on to support "in principle" the First Amendment, they are not called on to support the principles of Deism, or absolute rationalism, or Liberal Protestantism. The First Amendment itself forbids that such a demand be made on them. It forbids,

too, its own interpretation in such sectarian categories. In itself, it simply puts forward a political solution to the political problem put by the existence of many religions within one political community. The solution is based on sound ethical principle. And Catholics support it to the hilt, "in principle." They have, it is true, their own theology of religious liberty; so do Protestants. But neither Catholic nor Protestant theology is written into the First Amendment. If we could all get that much clear, it would be a great gain.

It would be a great gain, too, if it were agreed to drop the deceptive formula, "separation of Church and State." It is not an American coinage. Its origins were Continental; it was the shibboleth of the bitterly anti-religious factions in the Europe of the nineteenth century. And its currency in America has been given it both by secularists who want American society free *from* religion, and by Protestants who desire to make use of the overtones of religious prejudice attached to the formula. The confused polemist can, of course, make use of the formula to great effect: "Catholics support separation of Church and State in the United States; they oppose it in Spain. You see, therefore, what unprincipled power-politicians they are; they act solely on immoral grounds of expediency." The argument has gone over in a big way of late in the United States; the confused polemist have popularized their confusion with great success. But the whole success has been due to the ambiguity of the slogan, "separation of Church and State."

It is rather time to end the ambiguity, and kill all the false issues it raises. Why not drop the slogan? Admittedly less appeal would be made to latent bigotry if one were to say that the First Amendment embodies the principle of the "lay" state, in a peculiarly American realization of that institution; and if one were then to go on to explain, historically and philosophically, the principles in the name of which the American state is "lay." However, that is the truth. And I should not like to think that our fair-minded Protestant friends use the slogan, "separation of Church and State," because of its appeal to the bigoted.

## Toward civilized industrial relations

**Benjamin L. Masse**

Before John L. Lewis made his fateful, and stupid, decision to challenge the Government of the United States, chances were that the Republican-dominated 80th Congress would have passed some mildly regulatory labor legislation and called it a day.

This would not have satisfied the fire-eaters in the Party, but they would have been forced to go along. With 1948 in view, calmer heads would have prevailed and nothing would have been done to antagonize needlessly the 15 million members of organized labor and their

*"If the debate over industrial relations, which has raged all during the past year, proves anything, it proves that the problem of industrial peace is extraordinarily complex and that there are no simple solutions to it—especially no simple solutions that can be written into law."*

families and friends. When a party has been out of the White House for four terms, it implies no cynicism to say that its primary concern is to get back into office, and that almost every other consideration will be subordinated to this one.

But the coal strike has changed this picture. It is quite probable now that the 80th Congress, swept along on a tide of popular feeling, will write some really crippling legislation, and it is no longer certain that President Truman will veto it. Indeed, if the Government, to pre-



vent a complete paralysis of the national economy, is eventually forced to surrender to Mr. Lewis, it is a good bet that President Truman will not interfere with anything the Congress may do, no matter how drastic.

This is an unfortunate development, and one full of danger to the Republic and our free society. If the national debate over industrial relations, which has raged all during the past year, proves anything, it proves that the problem of industrial peace is extraordinarily complex and that there are no simple solutions to it—especially no simple solutions that can be written into law. If the Republicans were to open the 80th Congress by outlawing the closed shop, as Senator Joseph Ball, on fire with a vision of nineteenth-century liberalism, proposes to do; or if they were to embark on some of the even more sweeping anti-labor experiments that have been advocated, it is almost certain that they would bungle the job and end up by making matters worse. In an editorial which very probably reflected the thinking of John L. Lewis, the *United Mine Worker's Journal* said recently that, if the 80th Congress enacted anti-labor legislation, the country would see the worst industrial strife in its history. Whether this was meant to be a threat or a prophecy, it would be foolish to ignore it.

When President Truman went before Congress on Saturday, May 25 to ask for temporary legislation to deal with a desperate strike situation, he recommended that no permanent long-range legislation be passed until the Congress had studied afresh the whole subject of labor relations and given it adequate consideration. He suggested a six-months' study as a minimum.

At the time this seemed to be very sound advice and nothing, not even the coal strike, that has happened since invalidates it. On the contrary, as the great public discussion continues and new facts are revealed, it becomes ever more obvious that the disease which breaks out from time to time in a rash of strikes and in other evidences of bad labor-management relations is more involved than many, including some of the experts in the field, have imagined. If Congress were to act hastily next January, it would resemble a team of doctors performing a major operation on a patient whose disease had not been accurately diagnosed. For those who continue to believe that the whole situation can be cleared up if only the closed shop is outlawed, or the unions are made to open their books to government agencies and conduct supervised elections, or the alleged inequalities of the Wagner Act are ironed out, I should like to recommend the sobering influence of two recent and important contributions to the subject. The first is an article, "Why Men Strike," by Peter F. Drucker in the November *Harpers*. The second is an address delivered by Charles Luckman, who is the youthful President of the Internationally famous Lever Brothers Company in Cambridge, Massachusetts, before the Supermarket Institute in Chicago on November 7. For the convenience of our readers and as an incitement to procure the full texts, I shall summarize them here.

Professor Drucker, who teaches economics at Bennington College and is the author of several challenging

books, including *The End of Economic Man*, asserts that public attention during the past ten years has been centered on external, visible aspects of industrial warfare and has ignored the underlying causes. Pointing out that as yet only a minority of Americans believes that class warfare is endemic to an industrial society, he fears that unless a radical diagnosis is made soon and a fundamental remedy applied, the belief of the minority will become the conviction of the majority. And from that point, he warns, it is only a hop, skip and jump to government regimentation of both labor and industry.

While Professor Drucker holds that our ignorance of the causes of industrial unrest is still profound, he believes that "the new science of industrial peace" has made considerable progress during the past quarter-century; so much so, indeed, that we have now reached the stage—although legislators and many leaders of labor and industry do not yet realize it—where at least three general conclusions about the nature of industrial warfare can be confidently stated. These are:

1. *The causes of labor conflict and labor unrest are almost always to be found in concrete policies and in objective conditions, not in somebody's villainy.*
2. *Wage rates are rarely an important cause of labor trouble in American industry.*
3. *There is no one cause of labor conflict.*

Among the important causes, one or more of which can usually be found in any industrial dispute, he enumerates four:

1. Managerial unfairness (or the appearance of managerial unfairness) in the handling of contractual relations; especially in the treatment of grievances, in the establishment of wage differentials between different jobs, in making plant rules and in changing them, and in promoting and firing workers.
2. The physiological and psychological effects of certain types of assembly-line work.
3. The tendency throughout industry to organize work and pay scales in such a way as to set the individual worker against his fellow workers or to isolate him from them.
4. The economic insecurity of the workers.

If Mr. Drucker is even partly right in his conclusions, which rest not merely on the work of scholars like Elton Mayo but on the practical experiments of such successful corporations as Standard Oil, Procter and Gamble, Johnson and Johnson, and such progressive unions as the International Ladies' Garment Workers and the Amalgamated Clothing Workers, it follows that those who are seeking to solve the problem of industrial relations on purely legal grounds may be barking up the wrong tree. It is hard to see how Congress can force a management, if it is otherwise disposed, to be fair in its dealing with a union, or how it can remove the bad "physiological and psychological effects of certain types of assembly-line work." Even if the Wagner Act were wiped off the books, as some business groups are now demanding, such obstacles as these to industrial peace would remain, and there would be strikes and industrial unrest until they were removed. After all, strikes and industrial unrest antedate somewhat the passage of the Wagner Act.

Professor Drucker's conclusion, that there is no purely

legal solution to industrial warfare, was reinforced by Mr. Luckman's hard-hitting address at Chicago on November 7. It has been fashionable these past twelve months to lay the blame for bad industrial relations, the lag in reconversion, and whatever else happens to be wrong with industry on labor and the Government—but mostly on organized labor. You can scarcely page through a business publication without meeting this theme not once but several times, and it has become, if not *de rigueur* for speakers on occasions when businessmen gather, at least always acceptable and in good taste.

At Chicago the President of Lever Brothers chose to be unfashionable. In a speech that might have been delivered by President Green of the AFL or President Murray of the CIO, he admonished business to aim at 100-per-cent expansion during the next generation. The present moment, he said, was favorable to such an advance, since American business was "in a favorable government climate to conduct its stewardship of the national economy with a thoughtful, constructive concern for the hazards and problems which exist in the lives of our American wage-earners." Warning "that complacency may lead us in business to slide back and to revert to past attitudes of indifference and unconcern for the people who man our plants and offices," he stated that business ought to be willing to aim at a standard of living for American wage-earners in 1970 which is at least 100 per cent above present-day levels.

This was pretty radical talk from the head of a large and successful corporation, but the audience found it relatively mild compared with what followed. By and large, Mr. Luckman went on to say, American business during the past twenty years had earned its reputation of being "opposed to everything that spells greater security, well-being or peace of mind for the little guy."

"How?" he asked.

Well, we declared war on collective bargaining. We actually opposed increased taxes for education. We fought health and safety ordinances. The record proves that we battled child-labor legislation. We yipped and yowled against minimum-wage laws. We struggled against unemployment insurance. We decried social security and currently we are kicking the hell out of proposals to provide universal sickness and accident insurance.

We did all these things without making *one single constructive suggestion* which would assure the American people of our desires to achieve the same results for them on a basis which would be more businesslike and less political. Where on the record is there a single example to show that Big Business ever initiated a legislative program of benefits for the workers? Is it not clear that they have always waited until they were *asked* or *forced* to do something? Of course, I recognize that there have been isolated exceptions, but they merely serve to accentuate our *general dereliction*.

Suppose for a moment that all the chapters and verses of this indictment are true. Will peace, then, descend benignly on the marketplace if only Congress repasses the Case bill which President Truman vetoed last summer, and outlaws the closed shop? Will labor and management march together toward full and efficient production

if one of the parties is enabled to bring a civil suit for damages against the other party over violations of contract? Will a law specifying a cooling-off period of sixty days before a strike or lockout becomes legal usher in an era of good will?

Obviously not. Perhaps these and other "legal" efforts to diminish the fury of industrial warfare are necessary at this time. Up to a point they might even be successful. But they would never give the nation industrial peace. Industrial peace depends to a great extent on good will and mutual trust between labor and management. But how can there be good will and trust between labor and management if management, as Mr. Luckman says, consistently opposes every proposal advanced to promote the welfare of labor? Can men who bitterly fight one another over economic objectives to be achieved by legislation trust one another when they sit down and discuss economic objectives to be achieved by collective bargaining?

It is scarcely necessary to ask the question. If Mr. Luckman wants any proof for his contention, that management hostility to social legislation favored by labor has embittered industrial relations, he has only to read the current labor press. It is spread there on page after page for all the world to see.

The present writer holds no brief for John L. Lewis, no more than he does for many of the coal operators. But he is concerned over the plight of the men who dig coal and over the plight of their industry. Even if John L. Lewis is cut down to his proper size, as other rugged individualists before him have been, and taught some respect for the general welfare, the problems of the coal industry, including peaceful relations between labor and management, will remain to be solved. If Mr. Lewis has too much power for his own good and the good of the country, that particular devil will not be exorcized merely by increasing the power of the operators, which is what would happen if the strength of the union were decreased and nothing more were done. There was a time when the operators had much more power than the coal miners, and I feel sure that no one, except perhaps the most flinty-hearted disciple of John Stuart Mill, wants to return to those barbarous days.

For the good of all concerned, let the 80th Congress make haste slowly, and meanwhile more power to those industrial leaders who, like Mr. Luckman, realize that for the dissatisfaction among the workers of the country, unenlightened management is mostly responsible. More than any other group in our society, more even than Congress, employers have the answer to industrial peace.

## Science notes

An Irish-American telescope is under construction in the U. S. for use in South Africa. The sponsors of this international project are Harvard Observatory and the two Governments of Northern and Southern Ireland. The financial support from the Belfast Government will come through the Anglican Archbishop of Armagh, whose Archbishopric Observatory under the direction of



Dr. Eric Lindsay will share in the astronomical program. The Prime Minister of Eire, Eamon de Valera, has guaranteed the financial cooperation of his government, and the Dunsink Observatory of Trinity College in Dublin is scheduled to take part in the astronomical work. Under the direction of Dr. Harlow Shapley, Harvard Observatory has for many years maintained a Southern Station at Bloemfontein in South Africa. The new international telescope will be erected on the mounting of a famous but outmoded telescope there, in order to take advantage of the unusually clear South African skies.

Beginning in 1943, the telescope will be used to study the nature and distribution of stars in the Milky Way, parts of which are inaccessible to northern telescopes. The plans call for photography of the stars by staff members of the Harvard Southern Station, and for study of the resulting plates by members of the three cooperating observatories, Armagh, Dunsink and Harvard.

The optical parts of the new telescope, designed by Harvard's Dr. James G. Baker, are being constructed by the Perkin-Elmer Corporation of Glenbrook, Conn. Only 32, Dr. Baker is one of the world's leading authorities on optics. Probably his greatest contribution to science has been his design of Schmidt-type telescopes having a *flat* field of focus. The Schmidt telescopes are reflectors distinguished by their use of a mirror having a spherical surface, together with a thin glass correcting-plate, or lens, whose curvature compensates for the single optical

defect introduced by the spherical surface. The result is a telescopic camera which photographs a very wide field of view in perfect definition, and requires relatively short exposures. The ordinary Schmidt telescope had one serious disadvantage—its focal plane was curved, and the glass photographic plates had to be physically bent to this curved surface during the exposure time. The Baker-Schmidt permits the use of flat glass plates. Its *two* mirrors of spherical surface, plus the usual correcting plate, result in a much shorter telescope tube.

The Irish-American Baker-Schmidt, with an aperture of about 32 inches and a focal length of 10 feet, will have an overall length of 14 feet. A novel feature will be the circular plates of 10" diameter, loaded into the plateholder *inside* the telescope through a slightly larger central hole in the primary spherical mirror (of 36" diameter) at the bottom end of the telescope. A periscopic microscope will be mounted rigidly on the plateholder assembly. This guiding microscope can be centered on any stellar image in a  $\frac{3}{4}$ " ring surrounding the photographic plate, without moving the Schmidt telescope appreciably from its setting on the chosen star field.

Astronomers and non-astronomers alike will wish great success to the Irish-American telescope, so remarkable both for its optical design and for its timely entry into the field of international scientific cooperation.

WALTER J. MILLER, S.J.

## Views on Nuremberg

### A symposium

I fully agree with Professor Gundlach's basic premise "that the Nuremberg trial was first and last a *punitive* trial," and that this is its core: "that is what we are to subject to moral scrutiny." I should add that the moral doubts to which the trial has given rise, and which I share, concern primarily the first count of the indictment, that is, the planning and waging of a war of aggression and of a war in violation of international law. These moral doubts are not founded, in the words of Professor Walsh, in "controversy over the minutiae of the procedure at Nuremberg." Nor are they concerned with the alleged "subjectivity" of the judges. They arise from their complicity.

If the leaders of Nazi Germany are guilty of conspiring to wage, and of planning and waging, a war of aggression and a war in violation of international law, so are the leaders of France, Great Britain and Russia. It is a matter of historic record that from 1935 onward the main objective of British, French and Russian diplomacy was not to make German aggression impossible but to deflect it from their respective territories. German aggression and lawlessness were not morally obnoxious to France and Great Britain as long as they were directed against Russia. If one can believe Ribbentrop's last plea,

*In view of the variety of opinions about the value of the Nuremberg trial in preventing war and developing international juridical norms, AMERICA has asked a group of specialists to comment on the articles we recently published on the trial.*—EDITOR.

Stalin wired congratulations to Hitler upon the starting of the Second World War, which became morally reprehensible in Russian eyes only on June 22, 1941. And, lest the truth be drowned in a flood of moralizing legend, it was not moral indignation at German aggression and lawlessness but the mortal peril of the British Isles and the resulting danger for its own national security which drew the United States to the side of Great Britain; and it was not Coventry, Rotterdam or Warsaw, but Pearl Harbor which made the United States an active belligerent in the Second World War.

Thus it was a mere coincidence, engendered by Hitler's madness, that at the end of the Second World War France, Great Britain, Russia, the United States and nineteen other nations found themselves united as actual and prospective victims of German aggression and, hence, also united in moral indignation at the defeated aggressor. Whether or not the rule of international law by virtue of which the Nazi leaders were punished for planning and waging aggressive war was *ex post facto*, may be an open question; there ought, however, to be little doubt that the universal moral condemnation of German aggression as such, without regard to its victim, is very much *ex post facto*. It is a mere by-product of

a passing historic constellation. Four judges, as it were, sat in judgment over a criminal, of whose crimes they all had been the victims and three of them, at one time or another, the accomplices. The Second World War was a war for survival, undertaken by individual nations in their own national interest, not the punitive war of a morally united humanity for the purpose of making eternal justice prevail.

In the compass of a brief comment, it is impossible to show in the light of scholastic doctrine the doubtful moral validity of the Nuremberg trial, insofar as its foundation is the immorality of aggressive war. It must suffice here to point out that the moral unity of Christendom is the indispensable precondition for the distinction between *bellum justum* and *bellum injustum*, that aggressive war is not identical with *bellum injustum* (in other words, there can be aggressive wars that are just) and that the indirect power of the Pope in *temporalibus* limited and qualified the authority of the princes to pass judgments on the justice of the cause of their enemies in war.

There is a great temptation for the victors in war to flatter themselves with the delusion that they have the last word in history because they had the last word in war; to believe that a monopoly in a weapon of war implies a monopoly in virtue; and to mistake the voice of the victor for the voice of Divine Justice. It is a temptation to which the heathens of the ancient world yielded without misgivings. Yet we who have heard the voice of Isaiah and St. Augustine ought to be on our guard against identifying too easily a fortuitous result of the complexities of history with the plans and judgments of Providence. The eighteen men convicted at Nuremberg were guilty of many crimes and they were justly condemned and punished. To make the condemnation the occasion for the revival of the institution of punitive war is morally unwarranted and fraught with moral and political danger. It is but a symptom of the moral and intellectual confusion of our times. The moral philosophy of the Nuremberg trial confounds that confusion.

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The proceedings of Nuremberg and Tokyo against the leaders of defeated Germany and Japan were and are conducted by so-called international tribunals. However, considering the leading role of the Government of the United States in the judicial epilog to World War II, the American share in the merits and faults of those trials is comparatively greater than the share of the other states participating in them. Especially the most controversial feature of the war trials, the indictment and conviction for the "crimes against peace," consisting in the planning and waging of a war of aggression, is mainly an American responsibility. The evaluation of those proceedings by such an authority as Professor Gundlach therefore deserves the most careful consideration.

Professor Gundlach's analysis of the intricate question involved in the Nuremberg trial arrives at results more sympathetic to the position of the United States than the

criticism leveled against it by some American lawyers. But the agreement between his views and what can be called the doctrine of Justice Jackson is far from being complete. Nor is the difference of opinion restricted to the fact that Professor Gundlach bases his judgment on concepts of natural law, whereas the official indictment was alleged to be founded on positive rules of international law. It is true, Father Gundlach rejects the notion of the absolute validity of the principle: "No crime, no punishment without pre-existing law," and he does so for very good reasons. This principle, like any other principle, necessarily requires certain qualifications in its practical application. However, Professor Gundlach maintains, on the other hand, that accuser and accused are bound by the same moral order. It seems doubtful to the present writer whether the actions of the prosecuting states can be said to indicate their acceptance of the identity, postulated by Professor Gundlach, of the moral precepts for the victor and the vanquished alike.

The Nuremberg rule on crimes against peace, if somewhat more closely analyzed, is not so much what any law is meant to be, that is, a general rule to be generally applied, but rather what was called in Jacobin France *une loi de circonstance*. In other words, the Nuremberg rule on crimes against peace aimed exclusively at a definite group of purposely selected men, as it is made clear by the very wording of the agreement for the establishment of the Court ("for the prosecution and punishment of the major war criminals of the European Axis"). In fact, if the latter had been phrased as a generally applicable law, it would have been extremely difficult for the Court to pass by the recent wars of aggression planned and waged by one of the prosecuting governments. That the agreement was not intended to put prosecutor and prosecuted under the same order is borne out also by the fact that the United Nations Charter of San Francisco and also the Statute of the new International Court of Justice reject the very notions on which the Nuremberg prosecutions of crimes against peace were founded. Nor were accuser and accused held to be standing under the same order, as Professor Gundlach points out, with regard to the laws of aerial warfare.

Professor Gundlach rightly asserts that the traditional teaching of Catholic morals justifies the punishment by the victor of the vanquished for violations of the rules of warfare. It should be added, however, that there is no agreement among the theologians on the question whether the injured state possesses the right by natural law. Suarez, for instance, was inclined to relate it to the province of positive international law. "For owing to natural reason," says Suarez, "it was not indispensable that this power should be held by the injured state. Men could have established another mode of punishment, for instance, by assigning this jurisdiction to a third authority, and instituting it as an arbiter with coercive power." There can hardly be any doubt that the setting up of a genuinely international tribunal with jurisdiction over the nationals of all belligerents would be a better guarantee of impartial justice than a court of the Nuremberg type.



Father Edmund A. Walsh takes it for granted that the establishment of criminal responsibility under international law of individual persons for waging a war of aggression, which forms the very essence of the crimes against peace, is "a long step on the arduous road of recapturing order in the world." The historical record is unfortunately apt to refute this optimistic expectation. It rather proves that punishment for aggressive war, far from eliminating the latter, tended to make warfare more cruel (as I tried to show more elaborately in an article on "The Revival of the Idea of Punitive War," published in *Thought*, September 1946, pp. 405ff).

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There is one statement in Fr. Gundlach's article in AMERICA that deserves particular notice and emphasis, namely, when he says:

It is time for the juridical consciousness of our epoch to liberate itself once and for all from the secularization of public life, from subjectivism and relativism. This is the only way in which a uniform, truly convincing sense can be given to the words of the Nuremberg judges, to their phraseology of crime, guilt and punishment; the only way of overcoming the temptation to skepticism to which vast numbers of human beings are exposed, who today find themselves deprived of protection or compensation on the part of international law. If this were understood, Nuremberg would be a fortunate step toward the juridical unity of mankind.

Justice Jackson in his Report to the President on the Nuremberg Trial also pointed out:

In the present depressing world outlook it is possible that the Nuremberg trial may constitute the most important moral advance to grow out of this war. The trial and decision by which the four nations have forfeited the lives of some of the most powerful political and military leaders of Germany because they have violated fundamental international law do more than anything in our time to give to international law what Woodrow Wilson described as "the kind of vitality it can only have if it is a real expression of our moral judgment."

He says nothing of the need, as Fr. Gundlach stresses, "for the juridical consciousness of our epoch to liberate itself once and for all . . . from subjectivism and relativism," if our moral judgment is to be sound. Yet this is more than half the problem. Subjectivism and relativism as the only foundation of law represent precisely what has been maintained in our American universities and law schools for over half a century and, for the most part, this was owing to the alien influence of German philosophy. Of this and its consequences, as far as Germany itself was concerned, Heinrich Heine, the German Jewish poet, had a sort of prophetic vision back in 1834:

German philosophy is an important matter, of concern to the whole human race, and only our remotest descendants will be able to decide whether we are to be praised or blamed for having worked out our philosophy first and our revolution afterwards. It seems to me that a methodical nation like ours had

to start with the Reformation, could only then take up philosophy, and was not until its completion allowed to pass on to the political revolution. . . . The German revolution will not be milder and gentler because it was preceded by Kant's *Critique*, by Fichte's transcendental idealism, and even by the philosophy of nature.

These doctrines have developed revolutionary forces that wait only for the day when they can erupt and fill the world with terror and admiration. There will be Kantians forthcoming who will hear nothing of piety in the visible world, either, and with sword and axe will mercilessly churn the soil of our European life, to exterminate the very last roots of the past. Armed Fichteans will enter the lists, whose fanaticism of will can be curbed neither by fear nor by self-interest; for they live in the spirit and defy matter. . . . But the most terrible of all would be the natural philosophers taking an active part in a German revolution and identifying themselves with the work of destruction. For if the Kantian's hand strikes strongly and surely because his heart is moved by no traditional respect—if the Fichtean courageously defies all danger because for him it does not really exist—the philosopher of nature will be fearful because he can join the primeval forces of nature, because he can call up the demoniac energies of ancient Germanic pantheism, and because then there will awake in him that fighting folly that we find among the ancient Germans, that fights neither to kill nor to conquer, but simply to fight.

It was with a view to becoming thoroughly steeped in these Lutheran philosophies and in the kind of jurisprudence to which they gave rise that scholars and professors such as Burgess and Willoughby and a host of others, some of them still living, traveled to German universities only to return and propound principles of law wholly subversive of our Constitution and contradictory of the principles set forth in our Declaration of Independence. It was with this newer type of teaching in mind that Elihu Root, back in 1916, when addressing the New York State Bar Association, declared:

The change may well be seen in our colleges and law schools, where there are many professors who think they know better what law ought to be and what the principles of jurisprudence ought to be, and what the political institutions ought to be, than the people of England and America, working out their laws through centuries of life. And these men, who think they know it all, these half-baked and conceited theorists are teaching the boys in our law schools to despise American institutions.

Is there any wonder that to the vicious propaganda of the Russians we can only counter with vague mumblings about democracy? This serious defect is reflected in some of our contemporary legislation and is itself a proof of how much our moral judgments are in need of objective clarification. If the query inherent in the Nuremberg trial will succeed in arousing us to our lack of sound juridical consciousness, the trial may not only fulfil that "possibility" which Justice Jackson sees in it, but will have performed a valuable service in strengthening our basis of law at home.

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# Literature & Art

## A note on the Gettysburg Address

Fourscore and three years ago, Abraham Lincoln uttered his memorable Address at Gettysburg. To add fresh praise to it today, one is reduced to the literal statement that it is almost certainly the only oration the last three phrases of which every American, over ten years of age, can repeat word for word.

It is unthinkable that any American should question the noble, patriotic fervor or the ringing sincerity of the Gettysburg Address. On the level of literary criticism, however, one question has been raised by a distinguished American scholar. And if this question does not disturb the schoolboys who declaim the address, it does embarrass (mildly) their teachers who take the oration piecemeal apart to point out the detailed perfection of it.

Mr. Lane Cooper, in the Introduction to his *Rhetoric of Aristotle*, wrote some years ago of the first sentence of the Gettysburg Address:

The metaphor of the dedication of a child runs through the speech, beginning with the violent figure of *sires* "conceiving," "bringing forth," and "dedicating" the newly-born to something like a proposition in Euclid. Still, the violent metaphor has thus far escaped the notice of most readers.

Father Blakely's glowing tribute to the Address and to Lincoln in *AMERICA* four years ago was concerned mainly with the human values of the speech. Perhaps it is time, then, to add a footnote to his fine eulogy, and to inquire whether this metaphor be violent, and a blemish, after all.

The metaphor of the birth and dedication of a new-born child, enunciated in the first sentence, does run through the whole speech. Of Lincoln's 267 words, eleven are "dedication" or its synonyms: "consecration," "hallow" and "devotion." The speech begins with conception and birth and dedication, and ends with a dedication to a "new birth."

Conception . . . birth . . . dedication . . . hallowing . . . consecration . . . devotion to . . . new birth! What familiar process of the liturgy do these terms suggest to a fairly well-informed Catholic? Or Christian? The answer is only too obvious to one who has read a popular treatise on the sacrament of baptism. The terms are the very ones, in the same order of mention, that appear in the early pages of such an exposition. The newly-born, by baptism, is dedicated, consecrated, devoted to Father, Son and Holy Spirit, and is hallowed thereby. In the operation of the sacrament, the child is born again into a new and supernatural life, the life of grace. What nobler imagery could Lincoln use to dignify the high theme of his Address than the sacred rite of baptism?

What image would be fraught with more profound meaning for his Christian audience?

Whether or not Lincoln was Baptist (because his father was) or Presbyterian (because he at one time rented a pew in a church of that denomination), or atheist (as the German scholar Villard thought, after conversing with him), or deeply religious (as most Americans like to believe), this is beside the point. All his biographers agree, and anyone who reads his speeches and letters knows, that Lincoln's mind was steeped in the ideas and words of Scripture. He knew his Bible. Surely, he did not need to know much more about baptism than what the well-known text in St. John's Gospel (3, 5—the classic text referring to baptism) told him, to be able to find an organic image for his immortal Address.

Perhaps that is why "the violent metaphor has thus far escaped the notice of most readers." For most have seen no violence in the imagery of a dedication of the newly-born to the Christian proposition—project of being new-born in "the name of the Father and of the Son and of the Holy Ghost."

The violence of the "sires" metaphor? Perhaps some score years from now that will be answered, too.

JOSEPH C. KELLEY

## Dublin letter

The most impressive religious service in the literary world this month was the Solemn Requiem Mass for the repose of the souls of the deceased members of the theatrical profession. It was the Mass of the Catholic Stage Guild, at which His Grace the Archbishop of Dublin presided, and the celebrant was the Rev. Cormac Daly, O.F.M., Chaplain to the Catholic Stage Guild. Outside the Church of the Franciscan Fathers at Merchants' Quay, Dublin, large crowds of people stood reverently watching the well-known actresses and actors and other artists arrive, as well as a large number of priests from the different orders. Many members of amateur theatrical companies connected with churches also assisted at the Requiem. The church was thronged and the attendance represented the best talent on the Irish stage.

This gathering was not at all like the foolish throngs we have seen recently rushing after film stars. This was something different, and it was evident that many remembered some of the well-known artists who had gone to their reward during the past year, among them Count John McCormack. As one entered the church one heard the prayers: "Lord Have mercy on the grand man" and "God Bless you," as some popular actor or actress passed by. The Rev. Cormac Daly, O.F.M., the chaplain and friend of all the artists, was especially noted.



The Lord Mayor, Alderman McCann, was one of the first to arrive, and then the Rev. J. Counihan, S.J., followed by the Minister for Posts and Telegraphs, Mr. P. J. Little, who is responsible for the artists heard over Radio Eireann. The three Dublin theatres were well represented by Mr. Hamlyn Benson, who entered the Church some years ago, and is now the manager of the oldest theatre in Dublin, the Gaiety, where the stars of the world at different periods have appeared; by Mr. Gabriell Fallon, President of the Guild and dramatic critic of the *Catholic Standard*; by Frank Dermody, the clever producer of the Abbey Theatre, who leaves for Hollywood in January to learn the technique of the films which are to be directed by him in Ireland under the new scheme for Irish pictures to be made in Ireland. Present were Eileen Crowe, leading lady of the Abbey Theatre and member of the Council of the Guild; Cathleen Delany, leading lady of Lord Longford's Company at the Gate Theatre; Rita O'Dea, representing the artists of the radio. In fact, all those interested in the theatre—as Ireland hopes to preserve the stage—were present, and the attendance was larger than ever yet seen.

After the Requiem Mass, His Grace the Archbishop met the Council in the presbytery, where a happy conference was held with the officials of the Guild and Father Daly, the chaplain. His Grace remained over an hour discussing questions and problems of the time in the theatre world and exchanging views with those responsible for our stage today. KATHLEEN O'BRENNAN

### *Revelation of man*

We—are God.

The strong will assert what the weak will not admit—  
*Something too awful*, they say.

(And indeed, it is awful:

For knowing Our real majesty  
We must exact the reverence due.)

We have made it all; it stands,  
Invincible, and inevitable: it is,  
It had to be, as We now are.

Loosed from a dogma beyond Us, We admit  
(And know you will like Us for this fraternal touch)  
We have made mistakes; We raise no pious frauds  
Always to have spoken infallibly before.

We have worshiped trees and stars and sun;  
We have been a chosen people unto slavery;  
Unversed in science, We have let a fever  
Sweep Us out to Roman lions, all from some rustic sage  
That came after Confucius and before Mohammed.

A totality that was not Ours bade Us hide  
Ourselves and things that We had made to serve Our  
pleasure,

Or turned Us into pedants prattling of "informing Form."  
Now, smiling at these yesterdays, We may press  
Sweetness from Our follies; reassured with greatness  
We have wrought—designers in volume, and craftsmen  
in bulk—

We raise the number of Our glories,  
Always underselling the previous rate of praise.  
Oh, all ye penthouses and government halls, bless Us,  
your Lord,  
And bless Us, too, ye charming gothic churches—  
Raised to accommodate all branches of applied  
psychology,  
As well as Our ornamental and impractical urge.  
In Our body there are yet evil corpuscles,  
Which a majority vote and an equal woman  
Will expel, after the God of Ourselves  
Shall offer, to Ourselves, more blood, sweat and tears,  
All for the planned children of tomorrow.  
We have been a stumbling and an awkward God,  
But always We have gone ahead, struggling  
That this moment We are fit to be adored—  
All of Us, in this giant body, Man;  
Or, if you aren't strong enough, then I command:  
Kneel down, for I am always, and from nowhere—  
I had to be, as I now am—your God.

J. PATRICK CUNNEEN

### *In search of beauty*

If they should come and tell me that you're gone,  
I shall not grieve. Together, brother, dawn  
Of life has burst upon us. We have seen  
Unfold the world. "Beauty" our cry has been.  
We sought it everywhere. We gazed at tall  
Ships standing out to sea and heard gulls call,  
Saw seething spindrift sifting onto sand.  
We watched a flight of planes, bright wings out-spanned,  
Gleaming above a gold-encrusted cloud.  
Before the altar, candle-lit, we bowed  
Our heads in silent prayer. At night we walked  
The hills, the stars for listeners as we talked.

Yet, tears unshed, I'll go the road we've trod,  
For you will find it all in Christ, in God.

ROBERT O'HARA

### *A public mourner (1946)*

Sorrow was vocal once; there was a day  
Grief taught the simple tear-ducts how to flow,  
Gave to the eyes their liturgy of woe—  
Moist rubric (say the moderns!) now passé.  
For we who have the wisdom to be gay,  
Though fortune, favor, grace and honor go,  
Remain urbane, ironically blow  
The candles out, and wheel the corpse away!

Sometimes I set a day aside for tears:  
Ride in a rented funeral-car, or cry,  
Crêpe on my sleeve, and cotton in my ears,  
While curious neighbors come to ask me why,  
Smiling so long, I now require arrears  
Of passionate sobbing till my heart be dry.

PATRICK MARY PLUNKETT, S.J.

# Books

## Legends about saints

### MARY AND THE SPINNERS

By Elizabeth Hollister Frost. Coward-McCann. 191p. \$2.50

### THE SAINT AND THE HUNCHBACK

By Donald A. Stauffer. Simon and Schuster. 246p. \$2.75

Apocryphal stories, legends, fantasies, which succeeding generations of Christian sentiment have allowed to cluster around the lives of Our Lord, Our Lady and the saints may or may not have a fitting and proper little cell to themselves in the Catholic mind. Some of these flights of fancy ought to be scotched wherever and whenever they are found, for not too infrequently they are detrimental to the core of truth they pretend to adorn. Such, for example, are the rather silly fables concerning the miracles the Boy Jesus performed for his little companions; they run counter to the whole mysterious and glorious tenor of the Hidden Life. Other imaginings, such as the breath of the ox and the ass warming the Infant in the manger, are graceful and gracious embellishments which a rather loving exuberance pours out around the great central fact which is not thereby dimmed or rendered fanciful.

The author who weaves a legend around the great central truths of the faith always balances on a narrow thread: gracious and loving though his play of imagination may be, he will likely be accused of wrapping the truth in obscurity, and this is particularly true if the legend be new-spun, without the venerability of age and tradition behind it.

Mrs. Frost has ventured onto this tightrope with rather good success. She takes as the suggestion for her tale some hints from early apocryphal writings and weaves around these fragments the stories of five girls who had been companions of Our Lady during her traditional time of service in the Temple as a young girl. According to the legend, at the time of the birth of Christ all nature stood still for an infinitesimal fraction of a second, in imitation, as it were, of the phenomena of nature which were to occur at the Crucifixion. The five tales consist of the

stories of what was happening to the five girls, and how the course of the event was interrupted and changed at the precise moment of Christ's birth.

The stories are delicately done, and an epilog shows the young women all regathered at the Temple for a reunion, and waiting for Mary to join them, while they wonder if it can be true, as they have heard, that she is really the mother of the Messiah.

Our Lady appears but slightly in person in the book; rather we see her through the eyes of her companions and their gaze is affectionate, admiring, but a little puzzled. This device, naturally, precludes any forthright mention of Our Lady's virginity, of the miraculous conception and birth of the Son of God. It may be thought, therefore, that the book is a "neutral" one, as, unfortunately, the blurb gives us to understand. The book may be, of course, read by Catholic, Protestant and Jew alike. The difference is that Catholics and all real Christians will read it with realization of the fact it tries to frame imaginatively; others will see in it, unjustly, I think, an effort to play down the great fact itself to the level of the surrounding legend.

The style I found a little on the mannered and lush side. The whole book is eloquent testimony of how fascinatingly difficult it is to write adequately of Our Lord's Mother.

Mr. Stauffer is on somewhat safer ground, for he elects to tell a fantastic tale of two totally imagined characters in the early days of Christianity. Odo and Aelfric were monks, and after the first of the pair discovered that he had power to make his stone coffin skip over the waves like a high-powered speedboat, they embarked on a remarkable voyage to heathen lands. There their adventures were many, monkly and otherwise. Odo, who is supposed, I gather, to represent a muscular type of Christianity, would sooner beat the faith into the heads of the heathen than have them remain ignorant in good faith. Together with his unseemly zeal, he has the deep conviction that he has to be a saint, but his fiery nature is always putting obstacles in his way. Aelfric, the thinker, without talking about sanctity in season and out, would be on the way to deepening his, were he not inveigled to compromise often for the sake of his friend.

There is the obvious contrast, in the two protagonists, between the thinker and the doer, and their respective impact on a pagan society, which is well

outlined in the various characters of the story. Beyond this implication, it is suggested that there is some profound symbolism in the story. I could not find it. More, I did find an impression that I am sure many a reader would share, namely that preaching the faith to the heathens in the early days of its propagation consisted mainly in ramming it down the throats of the barbarians. This may be to attribute too much importance to Mr. Stauffer's obvious *tour de force*, but I feel that in these days when freedom of conscience is so sensitive a point, many an unthinking and unimaginative reader will be impelled to see in this tale only added evidence of the "fact" that the Church welcomed and welcomes forced conversions.

Mr. Stauffer can tell a tale well; the action is bone-clean, the style limpid and athletic, the descriptions fresh and arresting. Interspersed are conversations which are sometimes quite piercing in spiritual truth. Unfortunately, however, these various excellencies do not have elbow-room for their proper exercise in the framework the author has chosen. Credibility and just emphasis are cardinal to a work of fantasy, especially to a work of spiritual fantasy. It is here that *The Saint and the Hunchback* fails.

HAROLD C. GARDINER

## Bridling leviathan

### THREE WORLDS: LIBERAL, COMMUNIST, AND FASCIST SOCIETY

By N. S. Timasheff. Bruce. 263p. \$2.75

Wendell Willkie made *One World* a slogan. William B. Ziff only recently countered with his book on *Two Worlds*, a recognition of the irreducible antagonism between the communist and democratic ways of life. Dr. Timasheff of Fordham University has not labeled his study *Three Worlds* just to be different, but to present a comprehensive examination and comparison of the three types of social organization by which modern societies have tried to adjust themselves in their effort to control the set of disruptive forces which have everywhere brought modern industrial civilization to the verge of collapse.

Fascism is more than a stigma with which to brand opponents. It evolved an elaborate political, social and economic system. By 1938 it had gained acceptance, in whole or in part, in no less than thirteen countries in Europe.



Leagued with Japan (which Dr. Timasheff has not included in his study), fascism proved strong enough to take on communist and democratic societies combined in a death struggle. Moreover, fascism rose on the ruins of liberal democracy, as an alternative to communism. Unless democracy can gird itself for the more intense competition with which an expanding communism now threatens it, the fascist alternative may very well again appeal to bewildered and harassed nations. To close the books on the fascist system would be to fail in the essential function of a social scientist, which is to draw from actual societies whatever lessons they can teach.

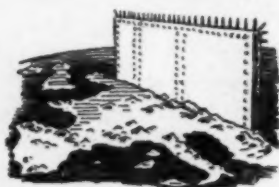
Dr. Timasheff lays a firm foundation for his conclusions by first presenting the political, socio-economic and cultural pattern of each type of society, country by country, as each emerged from the quite different background of the pre-1914 era. As he had already presented Russian communist society exhaustively in his *The Great Retreat*, published earlier this year, more interest attaches to his treatment of fascist society. He distinguishes the Italian and German versions, and traces their diffusion. The summary is very good, although it is too condensed to allow minute explanations of the precise character fascism assumed in its mitigated forms.

The chapter on "The Transformation of Liberal Society" under the impact of the economic changes of the 1920's and 1930's is a triumph of condensation. In thirteen pages Dr. Timasheff packs the story of Great Britain's attack on the problems of "rationalizing" the production and distribution of farm products, including the milk scheme, coal, electrical power, iron and steel, and cotton. He explains the establishment of public corporations, and concludes that if the Labor Government follows the pre-war pattern in coping with economic problems, as he thinks it will, Britain will remain liberal.

The Rooseveltian New Deal is treated more briefly, as being better known. Timasheff believes that, viewed in perspective, our New Deal represents a first-class example of a liberal society substituting reform for revolution. Satisfactory expositions of the adjustments made in France, Belgium, Czechoslovakia and the Scandinavian countries round out the study of the revamping of liberal societies. France was least successful. All maintained political and cultural freedom while submitting eco-

nomic enterprise to public regulation and control. Communist and fascist societies lost these freedoms. They were not entirely wrong, however, in making business and the professions a form of public service.

Totalitarian systems are vicious because they orientate society to perverted ends and do so, not by law in the proper sense, but by the arbitrary application of coercion and violence. As a system, communism seems to be more at odds with liberal society than fascism, because its content is predetermined to be Marxist and thus to



look to the "good" of only a portion of the population. The fascist ideology, being more indeterminate and looking to the "good" of the nation as a whole, can take either wholly vicious or only partly vicious forms. The chapter on "The Three Systems Compared" brings to fruition the essay in comparative sociology. Although it is a remarkable piece of work, it cannot be readily summarized.

In his analysis of "The Three-Cornered Struggle," Dr. Timasheff has packed into a single chapter the whole story of European and (to a lesser extent) American international relations from 1920 to 1946. This is the soil—the poisoned soil—out of which the United Nations gasps for air. It is the place to start studying the problems

of international organization. To try to "blueprint" this world is a sign of mental immaturity.

What are the conditions of survival of a liberal society? First, it must prove itself efficient, not merely technologically, but politically and economically in a societal sense. Timasheff believes that modified planning, as exemplified in Mr. Harold Macmillan's *Reconstruction and The Middle Way* (for Great Britain) is essential, and that it suits not only the liberal but the moderate socialist and Catholic social pattern. Only thus can high-level employment (the second condition) be achieved. Thirdly, international cooperation must supplant war. And lastly, "a wholesale rescaling of values" in accordance with Christian thought—the cradle of liberal society—must be accomplished.

This reviewer wishes Dr. Timasheff had stressed the weaknesses of liberal society manifested in the social areas of the family, population trends and education, and had underlined the fact that liberal society is based on the supremacy of law, whereas fascism and communism are founded on arbitrary will and the human passions. Perhaps the communist organization of Yugoslavia took shape after the book went to press. As it stands, *Three Worlds* completes in the context of world society the study of Russian communism presented in *The Great Retreat*. It is a pioneer study, both in the field of sociology and of comparative government. And it places both domestic and international affairs in their proper perspective. These are great achievements for a short, readable volume.

ROBERT C. HARTNETT, S.J.

### **Stupid American taboo**

#### **COLOR BLIND**

By Margaret Halsey. Simon and Schuster. 163p. \$2.50

#### **GLASS HOUSE OF PREJUDICE**

By Dorothy W. Baruch. Morrow. 205p. \$2.50

Stage Door Canteen made the headlines, made the movies, was nationwide news—except for its most significant feature. That was buried away from sight through what seems like a conspiracy of silence. Stage Door Canteen was interracial. White soldiers danced with colored hostesses, colored soldiers danced with white hostesses. There

were no riots, though there were occasional moments when some Southern serviceman—or Northern serviceman—felt "bu'ned up" at the sight.

None of them, I suspect, felt quite so "bu'ned up" as Miss Halsey (a captain of hostesses at the canteen) did at the fundamental stupidity of the great American taboo which she was doing her best to sabotage. But she learned, the hard way, how to deal with racial prejudice; and *Color Blind* contains the chief lessons.

Being Miss Halsey's, the book is written with a cheerful, sometimes wry, often caustic humor. Miss Halsey has learned that good intentions, high enthusiasm and passionate devotion to a better America are no guarantee of common sense and no substitute for

that sympathy and understanding which are essential in a campaign of education so vast and so delicate as the interracial program. She does not believe in castigating the Southerner and will permit no smugness in the Northerner. Fierce denunciations of the Bilboes and Rankins, besides giving bigots an excuse for voting them back into office, are only a distraction from the serious work to be done in the forty-seven States that are not Mississippi.

Exception might be taken to the long chapter in which Miss Halsey discusses the violent Southern reaction to sex relations between colored men and white women as contrasted with the tolerance of relations between white men and colored women. It stems, she thinks, from a white inferiority complex in face of the presumably superior attraction of colored men for white women. In this chapter, I think, she protests too much, not to speak of trying to prove too much. More importance might be given to the casual acceptance, by native-born and immigrant alike, of the American attitude, which comes to seem as natural to them as the air they breathe and whose validity, since it does not gall *their* kibe, they never question. One might add the fact that most of our moral teachers do not appear to look upon justice to the Negro as having anything to do with morals.

This apart, *Color Blind* is a valuable contribution to interracial literature and a good textbook for the beginner who would avoid the pitfalls that enthusiasm may readily stumble into.

Miss Halsey ends with a chapter of practical recommendations that will test the sincerity of your professions of interest in justice for our colored Americans. She gives us a heartening motto: The achievement of interracial justice does not call for great courage in a few people, but for a little courage in many people.

In *Glass House of Prejudice* Dr. Baruch traces the root causes of active prejudice, and finds it in some hidden resentment or frustration. Her book is amply illustrated with examples drawn from real life; most of them dealing with racial prejudice in a rather extreme form. She emphasizes the necessity, for the confidant or counselor, of trying to make the prejudiced person realize the true cause of his prejudice, rather than merely arguing against it or advising him to suppress it. Teachers who have to deal with interracial problems can find helpful advice in this

book on the way of dealing with prejudice in their students. It is a great pity that Miss Baruch does not treat at all of the influence of religion, both in helping to establish a true balance in a person's life and in supplying the moral standards both for judging other people and for understanding one's duties toward them.

Following her basic thesis that prejudice stems from resentment and insecurity, she points out that for the success of a nationwide campaign against interracial hatreds, it will be necessary to work also for greatly extended economic and job security. There is much good sense in this. So long as jobs are scarce and insecure, minority groups will always face unemployment, and majority groups will see in them an actual or potential threat to their own security. The less economic injustice there is, the harder will it be to excite people about "Jews running the country" or "Negroes threatening the white man's job."

CHARLES KEENAN

#### LOST TREASURES OF EUROPE

By Henry LaFarge. Pantheon Books. 466p. \$5

When Henry LaFarge, in cooperation with the Pantheon Press, embarked upon the project of which this work is the fulfilment, it seemed like the wildest kind of wild goose chase. Where could the lists be obtained of the innumerable great works of art and architecture destroyed in World War II? If these were confined to but one country, like Italy, it would be bad enough. It will be a long time before the entire story is told of everything that was ground down before our advancing armies or bombed from the air, during those terrible months of Italy's invasion. But all the other countries had to be added to the sum total: England, Germany—think of Nuremberg alone!—France, Holland, Hungary, Austria, Poland, Czechoslovakia, Russia. Our only comfort is recounting the countries which were not so affected: as Spain, Portugal, Denmark.

Then there was the apparently hopeless job of assembling the photographs. This demanded all of Henry LaFarge's previous experience as a librarian and museum curator, along with his own lifelong familiarity with the history of art, and his many personal contacts, the most helpful being that of his brother, Major Bancel LaFarge, of the

## ANTIDOTES

It may sound slightly blasphemous to say that God is extraordinarily interesting and nonsense to say that unless you see the world as The Church sees it (which after all means seeing the real world) you are a little mad. But before you have read more than a dozen pages of the 400 in F. J. Sheed's **THEOLOGY AND SANITY** you will be agreeing to both and settling in your chair to get on with it. The book contains, says the author, all the theology he knows—enough to keep us from succumbing to madness in an increasingly mad world. Sanity for \$3.00—what psychiatrist could do it at the price? And entertain you too?

In case you wonder if a layman has any business to be teaching theology, we refer you to the current issue of Sheed & Ward's **OWN TRUMPET** (free on request) which contains full-length reviews by Father Walter Farrell, O.P. and Father Augustine Hennessy, C.P., both enthusiastic enough to make the author blush.

It took an atomic bomb to make Msgr. Knox look up from translating the Bible. Once roused, he wrote **GOD AND THE ATOM** (\$2.00) still (we think) the best treatment of the Catholic point of view on Hiroshima. Now he has paused again, and this time to give a retreat to some of his fellow clergy. We publish it in book form this week. There are eighteen conferences in **RETREAT FOR PRIESTS** (\$2.50), based on Old Testament stories, compared with New Testament incidents. "Between the two" says the author "we ought, by God's help, to be able to see what warning it was or what encouragement that the Holy Ghost meant us to draw when he inspired the sacred authors to write as they did." We haven't much doubt about the clergy liking this book, but it has a second use, which we don't think the author ever suspected—for laymen it is a perfect antidote to incipient anti-clericalism: we never understood the problems, trials and consolations of the clergy so well before.

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Allied Military Government. There were moments when the whole idea seemed hopeless; but somehow it carried through, and unexpected aids turned up from individuals and collections. As a result, we have a pictorial record, accompanied by a brief illustrative text, for each of the 427 items, which is like nothing that has been done before; and will not, we hope need to be done again. For this is a sermon against war, if any such sermon can be preached. With terrific vividness it brings home to one what man has done to man's own heritage.

For these are the glories of the ages; of religion, art, culture, education, civic pride, government, science, all that man can boast of and that God has given, which a few moments, in many instances but a few seconds, have annihilated. And if the atom bomb cannot be controlled, not even a record will be possible of what then shall have perished. There are no pictures of ruins in the book: it is the record of what was ruined, in its prior beauty and integrity.

An extraordinarily fine piece of book-making has been accomplished, to keep such an elaborate pictorial project within the modest limits, as a Christmas gift-book for instance, of five dollars. *Lost Treasures* is one commentary on the late war, on all war, on history and on man himself, that can never be replaced.

JOHN LAFARGE

### AS HE SAW IT

By Elliott Roosevelt. Duell, Sloan, and Pearce. 270p. \$3

This book has caused—and will continue to cause—a great deal of discussion. Elliott Roosevelt presents what he maintains are direct statements made by his father at various meetings held during the war. At the Casablanca conference, for example, Franklin D. Roosevelt is quoted as follows:

"Elliott," he said, "de Gaulle is out to achieve one-man government in France. I can't imagine a man I would distrust more. His whole Free French movement is honeycombed with spies—he has agents spying on his own people."

With reference to Stalin and Churchill the remarks attributed to Franklin D. Roosevelt while at the Teheran conference are equally unequivocal:

"You know, Elliott, it's an extraordinary thing, these plenary sessions, from one standpoint. Whenever the P.M. [Prime Minister Churchill] argued for our invasion through the Balkans, it was quite

obvious to everyone in the room what he really meant. That he was anxious . . . to keep the Red Army out of Austria and Rumania, even Hungary if possible. Stalin knew it, I knew it, everyone knew it . . . Trouble is, the P.M. is thinking too much of the postwar, and where England will be. He's scared of letting the Russians get too strong. Maybe the Russians will get strong in Europe. Whether that's bad depends on a lot of factors."

The question naturally arises: did Franklin D. Roosevelt actually say those things, or are they his statements as his son now recalls them? That is crucial. The book is based almost entirely upon Elliott's recollections of the conferences. Documents are not cited. As one would expect, an effort is made to present a very favorable picture of Franklin D. Roosevelt. In view of the former President's reported indifference to the postwar influence of Russia in European affairs, and considering the tension now existing in Europe because of that influence, we wonder whether the delineation is actually as favorable as Elliott thought it would be. Franklin Roosevelt, according to this book, definitely favored the use of the veto by the great powers; he is also quoted as saying that "peace will be maintained by force if necessary." The rights of small nations seemed to receive little attention at the various conferences. Possibly the postwar world would have been better off, had a little more concern been given to it while the war was still in progress.

PAUL KINIERY

### THE BOOK OF JOB

By Rev. Edward J. Kissane, D.D., L.S.S. Sheed and Ward. 298p. \$4

Having enriched Catholic Biblical literature with his two-volume translation and commentary on Isaiah, the author carries on the good work with this present book. The translation is set off in lines to correspond with the original metrical structure and is presented in sections based on the division of the contents; each section is preceded by a brief summary of the argument and is followed by concise critical notes and an extended commentary.

For the general reader the translation itself will be the most interesting and attractive part, and it can be recommended highly for giving the sense in smoothly flowing lines with pleasing rhythm and nice balance. The commentary, too, should have a wide appeal since it is kept within modest lim-



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its and is rich in helpful explanations. Those wishing to go more deeply into the fascinating book of Job will revel in the sixty-four pages of introduction and will find food for study in the critical notes. As in his work on Isaiah, the author here builds on his theory of the metrical forms and strophic construction in the poems that form the bulk of the book of Job; the theory removes difficulties in many obscure passages and has the high merit of requiring very few changes in the consonantal text of the original Hebrew.

As summarized here, the teaching of Job on the problem of suffering is negative, ruling out sin in Job and lack of justice and wisdom and power in God; the only positive solution is given in the prolog, but it is confined to the individual case of Job and is not of general application. While this summary makes the main drift of the book clear, it misses some of the force of the prolog since it is easy to formulate a general application of the positive solution to show that the suffering of the innocent is always controlled by God for the good of the sufferer; in this light, suffering is no longer a baffling mystery, but a source of consolation and a well-spring of confidence in God's loving care. The prolog also carries a strong rebuke to the recurring carping indulged in by those who think that every virtuous person is moved to serve God by base, selfish motives. WILLIAM A. DOWD

### GREEN GRASS OF WYOMING

By Mary O'Hara. Lippincott. 319p. \$2.75

All those who enjoyed *My Friend Flicka* and *Thunderhead* will be delighted with *Green Grass of Wyoming*, for here again we have the McLaughlins of Goose Bar Ranch, a sane and decent family who enjoy a happy home life and have a great knowledge and love of horses and of the beautiful scenery surrounding their home. There is also a new member of the family, a baby sister, Penny.

Ken McLaughlin is sixteen when this story opens, only a little over a year older when it closes, but in that year he grows a lot, emotionally and spiritually as well as physically. He still loves *Thunderhead*—and *Thunderhead* is still a trouble-maker—but first place in his affections is won by Carey Marsh, who comes to Goose Bar Ranch in search of a lost mare. Carey's selfish,

domineering grandmother is a miserable creature; but Carey, with the help of Ken and her uncle, Beaver Greenway, finally breaks away from virtual slavery to the old tyrant.

Ken's lovely mother, Nell, is sick, and in her illness her thoughts turn more and more to God and to the realization that "young people, children, have to know about God. That is when it is most important of all. They have to start out in life right. They have to start out companioned by God—not alone." When her older son, Howard, had first gone away to school she had urged him always to pray and be honest; when he knows he will soon go to West Point he tells her "it's kind of comforting to have things like that to remember and to go by," and asks her to have another long talk with him before he leaves. She promises to talk with him of love—"all kinds of love, leading up to the final love, the love of God."

A sudden crisis in her sickness makes the talk impossible, but after Howard has gone she writes him a letter, a beautiful letter about the love of God, how necessary it is and how to seek it.

At this point the realist will decide this book is not for him because a modern son and mother "just wouldn't act that way"; unfortunately, most of them wouldn't, but isn't it refreshing to find sometimes in modern fiction life as it *ought* to be? The cynic, too, will reject a book so full of love—love of nature, love of man, love of God—perhaps because he unconsciously realizes that if there were more books like this there might be more love in the world and therefore fewer cynics.

MARY L. DUNN

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## The Word

TO A WORLD ALMOST INSOLVENT in ideals the feast of the Immaculate Conception should have golden significance. Traditional standards of conduct are, in our time, collapsing; we have seen men and nations, motivated only by greed and self-interest, repudiate their pledges and their treaties.

On personal purity, one of the faith's brightest contributions to human life, lewdness has poured its scorn and laughter: the home, sanctified by the Virgin and her Child, has lost its high, holy place and as often resounds to the bark of a dog as to the cry of a child. The lawlessness of battle has overflowed into normal life, and powerful influences are at work to relegate concepts of decency, fidelity, honor, justice and charity to the musty museum of outdated ideas.

Many of us, almost imperceptibly, have lapsed partially into a quiet cynicism, a share in Eugene O'Neill's suspicion that there is not much hope for man, whose technical achievements have so hopelessly outstripped his moral capacities.

Now all these evils flow from the original sin of our first parents. To each of us was the dreadful heritage of sin passed on and, in the whole procession of humankind, there was only one shining immunity from this universal, hereditary infection. Mary was never, for the slightest fraction of a second, under the domination of Satan, the guilt of sin. From the first instant of her conception in the womb of her mother, she was, by a singular privilege and through the foreseen merits of Him Who was to be her Son, protected against the stain of sin. Through Christ's redemption we were all liberated from it; but she was preserved from ever contracting the stain; and this is the lovely truth we celebrate today.

She who was an exception to the law of inherited contagion, is also a defense against those evils which stem from man's fallen nature. Of her the Church sings: "Thou hast trampled down all heresies in the whole world"; she is "our life, our sweetness and our hope." She, too, is a human being immeasurably exalted by the grace of God, a model for our actions, a stimulus to our hope, a reminder that the same grace of God can lift us from our lowliness.

The gospel for the feast recalls the visit of the angel Gabriel to tell Mary that she was the woman, of all time and eternity, chosen to be the Mother of God. In becoming the mother of Jesus, the Head of the Mystical Body, she became also the Mother of men, the members of that Body, as Pius X wrote.

Nor is her maternal love for us merely an affectionate but ineffectual regard, for she has tremendous intercessory power. Because of her complete consent to God's Will, Leo XIII teaches: "we may with equal justice assert that out of the great treasury of all graces . . . nothing whatever is bestowed upon us except through Mary."

Hence, in our present individual and international crisis, we should turn to Our Lady. "How could she but be powerful," asks Bonaventure, "who merits the triple title: Daughter of God, Mother of God, Spouse of God?" Approach her in the simple faith of the *Memorare*, convinced that none who ever fled to her protection, implored her help or sought her intercession, was left unaided, and you will undoubtedly receive the strength, confidence and aid you need.

WILLIAM A. DONAGHY, S.J.

## Theatre

JOAN OF LORRAINE. Maxwell Anderson, author of the present attraction in The Alvin, is probably the most representative of contemporary American dramatists. He is a competent craftsman and a good showman, and his ideals are wholesome. But when he ventures into the realm of ideas he becomes as confused as most Americans are when they try to lift their pragmatism to the level of generalization.

In *Joan of Lorraine*, Mr. Anderson is so confused that it is difficult to arrive at even an approximate conjecture of what he is driving at. One infers that it was his intention to dramatize the persistence of faith, in Joan's France, our own America and world without end. But what he actually says is largely platitude—as when one character declares that all men live by some kind of faith—and too frequently intellectual nonsense, as when another asserts that every man makes his own faith and is damned if he fails to live up to it. One of the few obvious facts in this world of illusions and contradictions is that

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the weakest of all broken reeds a man can lean on is himself alone. The men who believe only in themselves are the fellows who, when life gets tough, take the elevator to the fiftieth floor of the Empire State Building and jump.

Disagreement with Mr. Anderson's ideas does not necessarily mean that one does not respect them. What he has to say is always interesting. If too many of his plays are filled with fallacies, it is not because he is a bad playwright but because he is a good American. We are a people who no longer believe in the omniscience of God but still believe in Santa Claus.

In *Joan of Lorraine* Mr. Anderson's ideas, sound or fallacious, hardly matter. Ingrid Bergman is starred in the title role, which is all the bobby-soxers and their elders in nylons want in order to attract them. The author wrote the play as a rehearsal of a play, providing the star with a vehicle for virtuoso acting. One moment she is an actress rehearsing her part, the next a triumphant Joan leading a victorious army, and minutes later an imprisoned Joan resigned to death by fire. Miss Bergman is superb in the multiple role.

Sam Wanamaker is fine in a double role: as the casual director in the rehearsal, as the sagacious inquisitor in the play. Romney Brent is good as the blasé Dauphin. Margo Jones directed. Lights, fragments of sets and costumes for some of the actors were designed by Lee Simonson.

THE FATAL WEAKNESS, like the recently reviewed *Park Avenue*, is a story of divorce. The *Fatal Weakness* also resembles *Park Avenue* in another respect. It may be either a satire of divorce or a comedy of marital discord.

As a story, *The Fatal Weakness* is as obvious as adding two and two or subtracting three from five. A woman discovers that her husband is unfaithful. She discreetly collects evidence until she has accumulated enough to obtain a divorce. Then she sets him free to marry the other woman and goes to the wedding where he "vows" to be faithful till death to his second living wife. There is meat for satire here; perhaps it is satire, but this reviewer, for one, is too obtuse to distinguish it from straight comedy.

Ina Claire, starred in the leading role, is excellent as the wronged wife. George Kelly wrote and directed the play, and Donald Oenslager designed the set. The theatre is The Royale.

THEOPHILUS LEWIS

## Films

THE MAGNIFICENT DOLL. One of the more photogenic personalities of American history is the subject of this film, and the temptation to make the production more glamorous than sensible has been resisted to a pleasant degree. Dolly Payne, who was forced into a loveless marriage by her father, loses both husband and child to plague and becomes the center of a romantic struggle between James Madison and Aaron Burr. The more stable future President is her choice, and she steps into political history with a light but significant tread. Dolly's regard for the rejected suitor, strengthened by her deeper feeling for justice, saves him from the wrath of the mob after his abortive rebellion. Frank Borzage develops the action slowly but to the accompaniment of a growing theme of American ideals, and the film has more thought-content than the title indicates. Ginger Rogers, Burgess Meredith and David Niven handle the pivotal characters with assurance. Given a handsome production, the picture offers adults a good escape from the usual hackneyed movie. (Universal)

THE STRANGE WOMAN. There is a certain shock-value in this florid period-piece, and an oblique moral in its portrait of the downfall of a wicked woman, but the production is geared to

sensationalism rather than soundness. The plot calls up characters from a wax-work museum as it relates the violent career of an alcoholic's daughter. She reacts against her sordid past by shaping an even more sordid future, in the course of which she marries for money, conspires with her stepson to commit murder, deserts her accomplice for another man and then tries to kill her latest love in a fit of jealousy. Her death has something to do with retribution but even more with the macabre spirit of the tortured plot. Edgar Ulmer's direction is as subtle as a train-wreck; and Hedy Lamarr, George Sanders and Louis Hayward play their roles in key. The she-monster in this exhibit is not presented sympathetically, which would have been the neatest trick of the week in any case, but mature audiences will not confuse its morbidity with tragedy. (United Artists)

THE CHASE. The ambitious author of this tangled melodrama shot his bolt of terror so early in the proceedings that, to prevent the film from becoming a short-subject on Crime Does Pay, the hero has to be awakened from a dream. If the usual noises of the neighborhood theatre do not awaken the patrons, the picture may yet be a success. A veteran, sporting the standard neuroses of the Hollywood GI, becomes chauffeur to a racketeer and attempts to extricate the badman's wife from her unhappy situation. Murder and violence clutter the titular chase, and victory is snatched

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from apparent defeat by a modernization of the *deus ex machina*. Robert Cummings, Michele Morgan, Steve Cochran and Peter Lorre are involved in the assorted horrors. Director Arthur Ripley (no relation to the more challenging Robert) tries to make the affair believable, but *adults* could do with less chills and more logic. (*United Artists*)

**GALLANT BESS.** This week's tribute to the animal kingdom is a sentimental story of a young man's love for a mare with which he hopes to start a breeding career. His plan is interrupted by the war and, while he is with the Seabees, the horse dies. His broken heart is patched up handily when he discovers another horse in the Pacific. Andrew Marton directed the film with an eye to stock responses, coupling fulsome shots of the mare with Seabee atmosphere, and the whole is illumined by unselfish love and Cinecolor. Marshall Thompson and George Tobias are good in support of the equine star. The animal-fanciers in the *family* will find it to their liking. (*MGM*)

THOMAS J. FITZMORRIS

## Parade

THE WEEK THROBBED WITH ACTION, high-voltage and varied in character. . . . In the West, a young wooer, when spurned, set fire to the spurner's home. . . . In Michigan, fifty-year-old twins celebrated their birthday, fought bitterly over who was born first, ended their anniversary in two cells. . . . In Illinois, two youthful zoot-suiters dropped into a theatre, began a loud debate concerning which one was more fashionably dressed. The debate stopped the show; police stopped the debate; the show resumed. . . . The strenuous note invaded the field of sports. . . . In Indiana, a sports lover fell while playing ping pong, broke his knee-cap. . . . Devotion to amateur golf was registered. . . . Refusing to turn professional golfer, clinging to his rating as an amateur in golf, a young Michigander secretly turned professional safe-cracker. By robbing country-club safes, he managed to cover his expenses in top-flight American and Canadian amateur golf tournaments until police got wind of his professional status in the safe-cracking field. . . . Attempts to solve the critical housing shortage

continued. . . . In Oregon, a man stole materials and built a house; then stole furnishings and furnished it. Arrested, he revealed he was really a safe-cracker by trade, regretted shifting to house-breaking, exclaimed: "There's no money in burglary—too big a mark-down trying to get rid of the stuff." . . . The high-voltage atmosphere struck at family life. . . . A Chicago husband, suing for divorce, testified his wife beat him with a nailed stick. Asked why he had agreed to a \$40,000 property settlement, he replied: "I'd rather give her anything I've got than take a daily beating." . . . Politics were animated. In Oregon, a Republican judge asked a motorist arrested for passing a traffic signal what he thought of the election. "I'm a Democrat," the man answered. "Well," declared the judge, "I guess you got enough of a beating on election day. Sentence suspended."

One phase of the week's activity involved the steady drift of modern society away from Christ. . . . If seismographs could register the de-Christianization process going on today outside the Catholic Church, the machines would have been kept busy recording the recent activities of clergymen who still call themselves Christians. . . . These men, in great numbers, moved far away from the teaching of Christ and came all-out for the perversion euphemistically called planned parenthood, and for euthanasia, a combination of suicide and murder. . . . Centuries ago Christ, after multiplying the loaves and fishes, told the multitude He would give them His Body to eat, His blood to drink. . . . The throng declared this was a hard saying, refused to believe it, followed Him no more. . . . Turning to the twelve, Christ asked: "Will you also go away?" . . . Peter replied: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that thou art the Christ, the Son of God." . . . Except for the apostles, the great throng which witnessed the miracle of the loaves and fishes would not believe in the divinity of Christ. . . . Except for the Catholic Church, the modern world has little or no faith in Christ's divinity. . . . If modern society, instead of promoting suicide and murder and the perversions that are destroying family life in the United States, would only seriously study the Christ! . . . If it would only learn to say with Peter: "Lord to whom shall we go?"

JOHN A. TOOMEY

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# Correspondence

## *The Church and art*

EDITOR: It was encouraging to read W. G. Constable's article, "The Catholic Church and the arts," in your November 23 issue, and I hope that many of your readers will meet his challenge in a positive manner—that is, by entrusting commissions to really competent artists and also by encouraging those architects who are not entangled in the web of archeology and make-believe.

It must be obvious to many that it is high time for those who feel "... the Church must play safe so as not to shock or offend" to take a back seat and let others do the job. What so often masquerades as prudence is really timidity, and this timidity is found in high as well as low places—in and out of the Church.

There are exceptions: for example, the work so far done in the crypt of Saint Vincent's Archabbey, Latrobe, Pennsylvania, points the way to the employment of the best craftsmen and artists; also the work in the chapel for the downtown division of Fordham University, New York City, where Joep Nicolas was given an opportunity to paint the Stations of the Cross (it is worth a visit). Very interesting new churches will soon be built in Kansas City, Missouri (Barry Byrne, architect); another near Saint Louis (Joseph Denis Murphy, architect). The work of Charlton Fortune, director of the Monterey Guild at Portsmouth Priory, Portsmouth, R. I., is of a high level; and there are sculptors and painters in every part of the country waiting for opportunities to work for the Church.

It will take time to convince potential clients among the clergy that a job by a top-flight artist need not cost more than the junk usually seen in our churches; that is, if the overall cost of a new church or of an alteration job is taken into consideration. The trick is to put the money for the work into the right pockets!

For example: if the amount available for the building of a new church is \$300,000 (I mention this sum merely as a basis for my thesis), the architect and his client should first sit down with pencil and paper and make a list of all the items that will be needed in this

church—altar, triptych, candlesticks, crucifix, sanctuary-light, bell, organ (a small one preferably to avoid the possibility of future concerts), Stations of the Cross, baptistry font, windows, statues, sacristy furnishings and so forth. Make tentative estimates of the cost of these items on the assumption that the work will be given to top-flight craftsmen and artists at decent prices. Then add it all up. Let us say the total is \$75,000; then the funds available for the building itself will be \$225,000. I may be told that all that is just common sense, but the irony is that this method is seldom used. More often plans for the building will be made on the basis of the full amount available, and the rest is left to the tender mercies of future donors or bazaars and bingo parties. I claim (and I can prove it) that for a given amount a pastor—yes, even a bishop—can get a job that will be at least 30 per cent better than what we usually see, and the artists will be top-flight and the remuneration on the proper professional level.

Pious platitudes will not solve our problem concerning betterment of religious art. The remedy is to forego the employment of chisellers who are merely barnacles on the bark of Peter. And we must all look to the present and future and leave the past in the books. True tradition is a vital and dynamic thing. Let us add our link to that glorious chain and cease polishing the links of past ages. As Mr. Constable so well put it: "The wisdom of the Church lay in its capacity to use artists; to lay down a framework consonant with the ideas and purposes of the Church, within which artists should work, but leaving them free to express themselves in the artistic language of the time to an extent far greater than is sometimes realized."

What we have to fear is not the opposition of the Church but rather the prejudices and timidity of persons within the Church. Those who cannot rid themselves of such timidity should have the consideration not to place obstacles in the way.

MAURICE LAVANOUX  
Secretary,

Liturgical Arts Society, Inc.  
New York, N. Y.

## *Kerby Foundation scholarships*

EDITOR: I have read with interest and appreciation the articles on the importance and need for the development of Catholic resources for research in the issues of AMERICA, August 3, September 21 and November 2, 1946. The emphasis in these articles is on research, but there is one statement in the issue of November 2 which I believe should be qualified. The sentence reads: "Helene Magaret found not a single Catholic foundation in the country for the assistance of students." This is doubtless an oversight, for AMERICA carried an announcement of the William J. Kerby Foundation in its issue of January 1, 1944.

One of the activities of the Kerby Foundation is to provide fellowships for graduate students in social work. Announcements were made in April, 1946 in the *Catholic Charities Review*, and later through the *NCWC Press Service* in many diocesan papers, of four grants-in-aid for graduate study in social work open to young men and women who are receiving educational allowances under Public Law No. 346. Two of these were awarded at the beginning of the current academic year. One of the recipients is a student at the School of Social Work, Catholic University of America, and the other at the National Catholic School of Social Service. Other fellowships will be awarded annually.

It is the hope and ambition of the Foundation to add materially, in the future, to the fund for the fellowships and to develop plans for the promotion and support of research in the fields of the social sciences and social work. Further information about the Foundation may be obtained from the Secretary, Catholic University of America, Washington 17, D. C.

ROSE J. MCHUGH, Chairman  
Committee on Fellowships  
William J. Kerby Foundation  
Washington, D. C.

## *Tribute to "Catholic Mind"*

EDITOR: May I ask why all the attention to AMERICA's new format, and not a word about her monthly sister, *The Catholic Mind*? True, the new format is grand and a great improvement, but I'm for a word about the eye-appealing, commanding, well-gotten-up, and "tops" monthly. All power to the two great and important publications.

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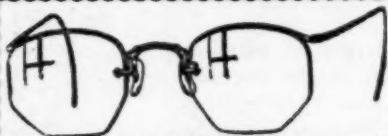
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